Sacred Books of the Jainas, Vol. VIII

J. L. Jaini Memorial Series Vol. IV

SAMAYASARA

BY

SHRI KUNDA KUNDA ACHARYA,

WITH

TRANSLATION AND COMMENTARIES.

J. L. JAINI.

JAGMANDARLAL JAINI MEMORIAL SERIES VOL. III

THE SACRED BOOKS

OF THE

JAINAS

Vol. VIII

SAMAYASARA

(THE SOUL-ESSENCE)

BY

SHRI KUNDA KUNDA ACHARYA

THE ORIGINAL TEXT IN PRAKRIT, WITH ITS SAMSKRIT RENDERINGS, AND A TRANSLATION, EXHAUSTIVE COMMENTARIES, AND AN INTRODUCTION

BY

RAI BAHADUR J. L. JAINI, M. A., M. R. A. S.,

Bar-at-Law, sometime Judge of the High Court, and President, Legislative Council at Indore, Author of Outlines of Jainism, Jaina Law, Roman Law, Jaina Gem Dictionary, Translator and Commentator of Tattvarthadhigama Sutra, Gommatsara, Atmanushasana, etc., etc.

ASSISTED BY

JAIN-DHARMA BHUSHANA BRAHMACHARI SITAL PRASADA JI,

EDITOR, "JAINA MITRA," AUTHOR OF GRIHASTHA DHARMA, ANUBHAVANANDA, ATMA DHARMA, ETC., ETC.

PUBLISHED BY

PANDIT AJIT PRASADA, M. A., LL. B.,

AT

THE CENTRAL JAINA PUBLISHING HOUSE

AJITASHRAM, LUCKNOW, (INDIA.)

1930.
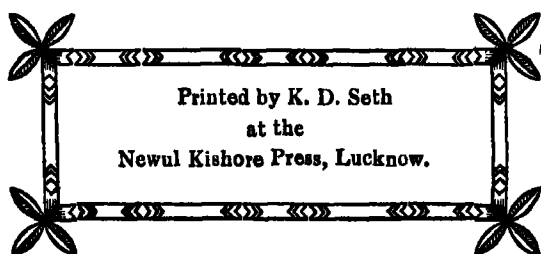
TABLE OF CONTENTS.

			Page.
Introduction.			
Chapter.	I.	Samayasara—The Real and the Political point of view ...	1
,,	II.	Soul and Non-Soul (Jiva and Ajiva)	27
,,	III.	The Ethic of Action (Karma-Karta)	44
,,	IV.	Merit and Demerit (Punya-Papa)	90
,,	V.	Inflow of Karma (Asrawa) ...	101
,,	VI.	Checking of Karma (Samvara)	110
,,	VII.	The Shedding of Karma (Nirjara)	117
,,	VIII.	Bondage (Bandha)... ...	143
,,	IX.	Liberation (Moksha) ...	166
,,	X.	Liberation (Pure Absolute Knowledge)	175
,,	XI.	The Soul in Essence (Samaya-sara)	180

Alphabetical Index to Subjects discussed.

Abhavya, 158, 159.
Adhah Karma, 161.
Agurulaghu, 68.
Ahara, 209, 210.
Aharaka, 33
Alexander, 2.
Annihilation, 183, 193.
Anubhagasthan, 33.
Aparadha, 173.
Aparyapta, 41.
Attachment, 25, 144, 153, 165.
Austerities, 95, 96, 114.

Bhadrabahu, 2.
Bhavya, 34.
Bheda Vijnan, 14.
Bondage, 3, 45, 46, 47, 48, 52, 53, 71, 72, 102, 103, 104, 105, 106, 107, 108, 109, 110, 150, 151, 152, 153, 154, 165.

Chandra Gupta, 2.
Classes-Soul, 36.
Concentration, 134.
Creation, 181, 183, 193.
Confession, 201.

Darshana, 34.
Delusion, 19.
Delusionless, 23.
Desire, 124, 129, 130, 131, 132.
Destructive ladder, 24.
Destiny, 154.
Dharma Sanga Muktam, 81.
Disgust, 139.
Discrimination, 169, 170.

Ethics, 188.

Fear, 138.

Gati, 34.
Gautama, 2.
God, 7.

Indriya, 34.
Inflow, 101.

Jambu Swami, 2.
Jita Moha, 84.
Jiva Samasa, 36.
Jnana, 34.

Kashaya, 34.
Karma, 29, 50, 69, 110, 111.
Karmic Matter 33.
Knowledge, 205, 206, 207, 208, 209.

Leshya, 34.
Liberation, 166, 167, 168, 169, 211, 212.

Margana, 34.
Matter, 42, 43, 67, 75, 76, 77, 78, 79, 80.
Meditation, 9, 10.
Merit, 91, 92, 93, 94, 100.

Nischaya naya, 8, 17.
Non-self-absorption, 2.

Omniscience, 20.

Para Samaya, 3.
Parinama, 50, 51.
Possessionless, 80.
Practical Standpoint, 11, 21, 22, 30, 38, 40, 42, 69, 70, 73, 88, 149, 158, 160, 171, 189, 195, 198.

Real Standpoint, 13, 30, 38, 40, 42, 72, 73, 88, 93, 120, 126, 131, 149, 158, 160, 189, 198.
Renunciation, 24, 25, 200.
Repentance, 200.
Right believer, 18, 121, 122, 123, 124, 125, 126, 132, 133, 137, 138, 139, 140, 141, 142, 146, 147, 148, 157, 163, 192, 204, .210

Samaya, 1, 2.
Samaya Prabhritam, 1.
Samayasara, 1, 90, 110, 175, 213, 214.
Samayama, 34.
Samklesha Sthana, 35.
Samyama Labdhi Sthana, 35.
Sanjna, 34.
Sankhya, 173, 187.
Self Absorption, 2, 3, 4, 10, 12, 26, 114, 115.
Self Realization, 4, 12, 15, 17, 112, 113.
Self knowledge, 128.
Sense enjoyment, 3, 4.
Sharavan Belgola, 2.
Shruta Kevali, 2, 8, 9, 123.
Siddha, 1.
Soul, 7, 11, 27, 28, 29, 32, 33, 43, 44, 49, 50, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 64, 65, 66, 67, 68, 69, 74, 75, 77, 78, 79, 80, 82, 83, 84, 98, 99, 110, 111, 115, 116, 117, 176, 177, 178, 182, 183, 187, 190, 191, 194, 195, 196, 197, 210, 211.
Soul Classes, 36.
Sprdhaka, 33.
Spiritual Stages, 5, 36.
Sthiti Vandha Sthana. 35.
Sudharma Acharya, 2.
Sukshma, 41.
Superstition, 140.
Sva Samaya, 2, 3.

Thought Activities, 85, 86, 87, 88, 117.

Uddeshika, 162.
Upayoga, 66, 67.

Vargana, 33.
Veda, 34.
Vishuddhi Stahana, 35.
Vyavahara Naya, 8.

Wrong believer, 155, 156, 184, 185, 186.

Yoga, 34.

INTRODUCTION.

It is necessary to emphasise and clearly realise that there are two distinct categories: Perfect and Imperfect. The Pure Disembodied Soul alone is Perfect. The mundane, matter-clad Soul is Imperfect. By Perfection here is meant a condition than which nothing is better *for ever*. One may want £100. For him nothing is better *at present* than to get £100. But there is no guarantee that he will want nothing, if he gets the £100. Perfection is where there is no want, no need, no desire, no room for further improvement or betterment. Perfect desirelessness, complete non-attachment, imperturbable Vit-rag-ta are connotations of Perfection. Thus it is that Jainism does not believe God, an Almighty, Perfect, Conscious Soul, to be a Creator. Creation means bringing about something which was not before. The mundane soul when it becomes a Perfect Pure Soul, at the end of the 14th Spiritual Stage, certainly creates its own perfect *condition* of Infinite Perception, Knowledge, Power and Bliss. In this sense, and in this sense alone, God or Siddha may be said to be the Creator of all the Universe, present, past and future, for the Siddha is Omniscient; and all the Universe, with all its substances, with all their attributes and modifications, in all times and places, becomes subject to this All-Seeing Omniscience, and thus it may be said to *create* the Universe. Here Creation means the attainment of Perfection, of Omniscience, of Omnipotence of Godhood, of Siddhahood. In no other sense, Creation is possible in Jainism. If Creation means the making or bringing into existence of something which was not before, (excepting that becoming Perfect means bringing into existence the condition of Self-perfection and Omniscience, which was not before), it implies the conscious Creation of something necessary and useful, or of something unnecessary and useless. If the former, why

was a useful thing not made before; if the latter, the Creator is a frivolous wastrel, or simly puerile in making, and then breaking the Universe.

If the Universe is created by God as an absolutely new thing, it must follow that before its creation God was not Krita Kritya, one so perfect that nothing remained to be done by him. If he only recreates a destroyed Universe. then the Jaina explanation (that the Universe is uncreated and passes through a sort of birth and death at the junction of Avasarpini and Utsarpini semi-cycles of time) is simple and sufficient. If it be said that there must be some creator (as distinct from some Cause or Co-existence or Sequence) of everything, then there must be some Creator of God, and so on *ad infinitum.*

Further, like creates like. God as Pure Soul can create only Living Soul. How then can He create non-living unconscious matter out of Himself ?

The Jaina doctrine is that the lifeless, non-living, unconscious Universe is eternal and uncreated, and it evolves and revolves within its own countless attributes and modifications for ever, and that it undergoes even radical, catastrophic changes in Space and Time, which the History of all Nations records as the Deluge, the Mahabharata, the Great War, the Pralaya, etc., etc., etc. Is this doctrine not more soul-satisfying, simple and stamped with cogency and Truth than an attempt to explain things by the doctrine of Creation ? Creation thus being only the creation of its Perfect condition by the Pure Soul, it is easy to see that all else in the Universe, from the point of view of conscious, living, knowing Soul, is Imperfect.

Obviously Imperfection is only tolerated because and so long as we cannot get rid of it. Therefore all worldly endeavour, being the child of the living Soul's union with non-living matter, is to be merely tolerated ; to be shunned ; to be renounced. When renunciation is impossible or impracticable, it has to be merely tolerated and controlled and regulated so as to keep it within the limits of the most minimum harm to Perfection.

A clear intellectual perception and a persistent, practical pursuit of this in our daily life is essential to keep us true to the Centre of

Truth. No verbal jugglery, no pious deception of self or others will save one from error and harm if this Central Truth is lost sight of. All Politics, Ethics, Laws and Economics will be engulfed in stygian, chaotic darkness, if once the human mind, the soul, loses or loosens grip of this First Fact of Life.

On the other hand, if this beacon-light is kept in view, nothing in the world can delude us long or deep. Our joys and sorrows, our successes and failures, our illness and health, births and deaths of relations and friends, victory and defeat, prosperity or adversity,—all these will be easily and instinctively referred to the Central Guide, and dealt with in their own proper perspective. All our worldly valuations depend upon our angle of vision. Ugliness is Beauty in the wrong place, or seen from the wrong angle. High treason is Patriotism from the wrong view-point. The State and Politics create chaos in an attempt to save the country and citizens from disorder and disruption. Marriage sanctifies apparent monogamy and not seldom becomes an effective cloak for mental and even physical polygamy. Trade and Commerce meant for natural and equal distribution of things of Necessity and Use often result in extravagant waste or stagnation of such things in the hands of the rich few, to the agonising misery of the poverty-stricken many. Even Religion, the sign and mantle of God, has cloaked Satan more than the Light-ever-lasting against whom Satan rebelled for ever. Indeed there is nothing good or desirable in the world, which to some extent or other is not locked up in the arms of its contradictory. Verily, the extremes meet literally. Life means Death. Death breeds Life. The extremely rich are extremely poor. The possessionless are the richest. The crown of thorns is ever the real, ultimate adornment. The cup of misery is the only joy-giving nectar. Purusha and Prakriti are inextricably interlocked. Brahma and Maya lie mingled together; none can say which is which. There is only one way out of the den of this Duessa. It is to recognise the reality of this den and also of the flowerful glade of real roses outside. Till the rose glade is gained, the dark den must be tolerated and regulated.

In fine, there is no aspect or detail of practical life where the teachings of Shri Kunda Kunda will not be of immense utility. Every where they will lay bare the deepest truth about the question in hand, and give the most lucid and calm guidance in the handling

and solution thereof. Obviously the touchstone of the eternal Truth as laid down in the book is to be applied by every man or woman according to the point in hand and in the light of surrounding circumtances of Substance, Place, Time, and the object in view. In this sense, Jainism may be said to be the apotheosis of Relativity with which Eastern has made the Western World familiar.

Dravya, Kshetra, Kala and Bhava form the eternal quaternary for our practical guidance. The same question can be and even must be answered differently according to the differences in substance, place, time and circumstances. This gives a knock-out blow to rigid consistency, and conservative orthodoxy, social or political, and perhaps indicates the wonderful essential sameness of religion and true conduct in different forms in different countries and ages.

Great is the power of Purity and Truth. The ten aspects of religion—Supreme Forgiveness, Humility, Straightforwardness, Truth, Contentment, Self-control, Austerity, Renunciation, Possessionlessness and Chastity or Self-absorption, are of eternal value, guidance and inspiration. They are God-given and God-giving. We reach God through them. They negate the sins and passions of Anger, Pride, Deceit, Greed, etc. Sin and sorrow also are as eternal and infinite and indestructible as soul and salvation. You cross the ocean of Samsara. You never destroy it.

The Bhavyas or Liberables only attempt to follow the path laid down by the Arhantas. But mundane misery must ever remain unkillable in its extent and length.

The motion and movements of matter are not necessarily the signs of life. Matter may be moved by soul. Then also it is moved by the non-soul partner of soul in its embodied condition. For Pure Soul has no desire or need to move matter of any kind. Thus in a way matter is moved by matter only. In other words, soul is not the cause of any motion, except when the soul is impure, soiled with its connection with matter and then it becomes the cause of motion. Even Love and Art and the noblest and highest forms of endeavour in life are material and renounceable. A beautiful form is matter-born, a result of the physical body made of assimilative molecules (Aharaka Vargana). Love is only an effect upon the mind produced by this form of Beauty. The soul may also be affected by deep,

devoted Love owing to this Love reinforcing a pure kind of Delusion which again is Karmic matter. Similarly Art. The Artist's unity with his all-absorbing aim in Painting, Poetry, Melody, Sculpture or Architecture is only a child of matter, which is subtle, pure, non-harming, but all the same matter, which soils the soul and stands between it and its full realisation. Similarly, religious practices, worship, postures of ascetisim, etc., all the ladders to spirituality are material and matter-born. They fall into the category of non-soul. They are obviously not the soul in its entire fulness, in its perfect purity. They are helps for the soul to achieve self-realisation But they are not the soul. As pneumatic belts or upturned floating pitchers are helps to a swimmer in water, but are not the swimmer, the practices of religion, even the highest of them, the sincerest and most earnest pursuit of right belief, right knowledge and right conduct are all mundane matters. They have no place in the region of pure souls. They are *material, mundane, cis-liberation.* As long as the soul is fascinated by or dependent upon or even in association with any of them, its connection with matter, with Karma, with Samsara is not severed, and the mundane soul does not achieve the dignity and status of selthood, of being its own pure self, of being a liberated soul, pure for ever.

Latest science has begun to perceive the existence of millions of atoms in a pin-head, revolving in a terribly continuous fashion. This is a great help to understand Jainism. Jainsim posits the existence of an infinity of matter, *i e.*, of infinite atoms and molecules. If a pin-head has millions of atoms, how many atoms must a hut or a palace or a street or a city have? How many atoms must there be in a whole country or continent, in an ocean? How many in our Earth, in the Moon, in the Sun ? In our solar system? In all the solar systems in the starry sky ? How many in the whole Universe ? Certainly, infinite.

Again, it is clear that a pin-head has no life, when by life we mean a manifestation of soul or consciousness or attention by means of the 5 senses, respiration, etc. The presence of millions of atoms in a pin-head or in a speck of dirt on the paper or the pen or on the chair does not prove that the pin or paper or pen or chair are alive or have a soul. The multitudinous *movements* of matter and its uncountable variations and transfigurations do not demolish the eternal

wall of distinction between soul and non-soul, between the living and the non-living. The Living now, as ever, has consciousness and attention. It alone has this. None else can be or is conscious (chetana) or capable of attention (Upayoga). The non-living never possessed this soulness; never can and never shall possess consciousness. It shall never have the capacity of attending to anything; it shall never have knowledge of anything. It can not *Know*. *Jnana* is not its *forte* and never can be.

This is the one primary distinction between Living and non-Living, the ignorance of which is the fertile mother of many pitfalls in Philosophy and Metaphysics. The great teachers of Jainism insist upon this distinction in very lucid, persistent and un-mistakeable language. They emphasise with ceaseless repetition that the Pupil, the Disciple, the earnest Seeker after Truth must have a firm, un-faltering, un-loseable grasp of this basic FACT of the Universe, that the Living and the non-Living substances quite exhaust the Universe, and make up a perfect division of it by dichotomy, and that the Living is the Living and never anything else, and the Non-Living is itself and never Living.

This lesson was taught in the great, soul-purifying Gathas of *Samaya-Saraji* by Shri Kunda Kunda Acharya in the first century B. C.

Samayasara is full of the one idea of one concentrated divine unity. It is as persistent and emphatic about the Soul's Identity with Itself being the only living Conscious Reality as pure Mahomedanism is about the Vahdaniyata of God or Monistic Vedantism about Para-Brahma. This is the only One Idea which counts. All Truth, Goodness, Beauty, Reality, Morality, Freedom is in this. The Self and It alone is true, good, lovely, real, moral. The non-Self is error, myth, *mithyatva*, ugly, deluding, detractor from and obscurer of reality, immoral, worthy of shunning and renunciation, as bondage and as anti-Liberation. This Almighty, all-Comprehensive, claim of SELF-ABSORPTION must be perfectly and completely grasped for any measure of success in understanding Shri Kunda Kunda Acharya's works, indeed for the true understanding of Jainism. Few are the works, if any, extant of Jainism as digested of old by the Apostles and Omniscients after Lord Mahavira; and with the doubtful excep-

tion of Svami Kartikeya's *Anupreksha* none is older than Shri Kunda Kunda's. The tradition is much older. It is unbroken, continuous. Indeed it is claimed to be Eternal. But in its written form, no work is older than the Soul-analysing, Soul-clarifying, Soul-illuminating stanzas of Shri Kunda Kunda. They sparkle with one life and shed one white lustre, namely, the Divine, Limitless Nature of Soul when absorbed in Itself. *Sva-Samaya* or Self-Absorption is the key-note, the purpose, the lesson, the object, the goal and the centre of Sri Kunda Kunda's all works and teachings. The Pure, All-Conscious, Self-absorbed Soul is God and never less or more. Any connection, Causal or Effectual, with the non-Self is a delusion, limitation, imperfection, bondage. To obtain Liberation or Deification this connection must be destroyed. Thus and then the "bound" soul, بندہ *bandah*, becomes the Liberated Soul, خدا *Khuda*. "Self come to Self, ذات پاک *Zat-e-paka*, "Pure Entity." The man becomes Man. The Son of man returns to His Father in Heaven. Man becomes HIMSELF. Man becomes GOD.

To guard against any misunderstanding of Jainism, this Central Teaching, this clear golden goal must ever be kept in mind and in view.

It may well and legitimately be asked : what is the practical use of this Jaina idea of Self-Absorption ?

The answer is: The mere insight into and knowledge of this Real Reality, is of everyday use in the conduct of our individual and collective lives. It is a true and the only panacea for all our ills. Its rigour may be hard. Its preliminary demand may occasion a wrench from our cherished habits, customs, and fashions of thought and action. But its result—which is immediate, instantaneous and unmistakable,—justifies the hardship and the demand. The relief and service, the sure uplift of ourselves, the showering of calm balm, by the practice of self-realisation, upon the sore souls of our brethren and sisters justify the price paid. Indeed it is merely the temporary yielding of a hollow, fleeting pleasure for the attainment of a real, permanent Happiness and Peace, which once gained, can never be lost. Once the soul has had its first dip into its own milk-white nectar Ocean of SELF; in Christian phrase, once the Soul has seen the Presence of God, it can never go away from it for ever. It must come back to the Presence sooner or later, and oftener; till in the end it is always THERE and nowhere else.

To this an obvious criticism would be directed that this is making men angels or at least faultless supermen, whereas Humanity consists at best of frail, feeble, faulty human mortals. This is quite true. Humanity can never become a community of angels. Our passion-tossed hearts must keep us generally deluded, weak, imperfect. But the practice of Self-Realisation makes us less deluded, less weak and less imperfect, and it brings us one or many steps nearer that condition of our purified and strengthened consciousness which is free from delusion, weakness and imperfection. Self-realisation deals with our inner warring impulses and feelings by suppressing some, eliminating others and by self-control, self-discipline and self-respect regulating the others into a self-guided harmony, which is a helpful reflection of God Himself.

Once you sit on the rock of Self-realisation, the whole world goes round and round you like a crazy rushing something, which has lost its hold upon you and is mad to get you again in its grip, but cannot. The All-conquering smile of the Victor (Jina) is on your lips. The vanquished, deluding world lies dead and impotent at your feet.

INDORE:
April 20, 1927.

J. L. JAINI.

SAMAYASÄRA.

SAMAYAPRÂBHRITAM.

समयसार।

(समयप्राभृतम्)

CHAPTER I.

वंदित्तु सव्वसिद्धे धुवममलमणोवमं गदिं पत्ते ।
वोच्छामि समय पाहुड़ मिणमो सुद केवली भणिदं ॥ १ ॥

वंदित्वा सर्वसिद्धान् ध्रुवाममलामनुपमां गतिं प्रासान् ।
वक्ष्यामि समयप्राभृतमिदमहो श्रुतकेवलिभणितं ॥ १ ॥

1. Having bowed to all the Siddhas (Perfect Souls) who have attained a condition of existence indestructible, purified (of all Karmic matter), unparalleled, I shall speak of this Samayaprábhritam, O (listeners), (as) spoken by the knowers of all scriptural knowledge.

Commentary.

The author Shri Kunda Kunda Ácházrya bows in devotion to all the Liberated Pure Souls, because he is desirous of attaining the same condition, which is unparalleled and full of eternal happiness. Samaya Prábhrita—"Samaya" means "soul", "Prábhrita," "a gift"; and "Samaya Prábhrita" means " the gift of the soul," the Discourse delivered by the Highest Soul, the Omniscient; or the discourse which gives a knowledge of the Highest Soul. The Samskrit commentator, Jaya-Sena-Ácharya has taken the word "Prábhrita" to mean "Sára," essence, and has called this treatise, Samaya Sára, the essence of Soul. This work describes the pure nature of the Soul. The Author treats in detail of the essence of Soul, so that the listeners (Shrávakas, laymen) may understand it and try to realise it in order to reach the perfect condition of Liberation. He also says that his preaching will be quite in

conformity with what has been realised and taught by the five Sruta-Kevalis or saints with full scriptural knowledge, who flourished from 464 to 364 B. C. Lord Mahávíra (599—527 B. C.), was succeeded by the three Omniscients, Gautama (527-515 B. C.) Sudharma (515-504 B. C.) and Jambusvámi (504-466 B. C.), the last Arhat and Liberated Soul in this fifth aeon of the semi-cycle (Avasarpini) of time in this Bharata Kshetra. The last of the 5 Shruta-Kevalis was Shri Bhadrabáhu, the Teacher and Initiator of the great Mauryan Emperor Chandra Gupta who was a contemporary of Alexander the Great, and flourished in the 4th century B. C. and who met a calm and peaceful death at the Chandra Hill in Shravana Belgola in Hassan District, Mysore State, in South India.

The name "Samayasára" may also be derived from, and is certainly justified by, the use of the word "Samaya," so frequently made by the author, in the sense of absorption or realisation. Sva-samaya or Self-absorption is the central Goal to be aimed at by the Soul struggling to be free from the fetters of the mundane bondage of Karmas.

जीवो चरित्तदंसणणाणट्ठिद तं हि ससमयं जाणे ।
पुग्गल कम्मुवदेसट्ठिदं च तं जाण परसमयं ॥ २ ॥

जीवश्चारित्रदर्शन ज्ञानस्थितस्तं हि स्वसमयं जानीहि ।
पुद्गलकर्म्मोपदेशस्थितं च तं जानीहि परसमयं ॥२॥

2. Know the Soul (which is) concentrated in (right) conduct, belief and knowledge, to be self-absorption. And know that (which) stands in (the condition) determined by (the operation) of Karmic matter (to be) non-self-absorption.

Commentary.

Although the Soul in its essence and nature is all purity, perfect knowledge, happiness, etc., yet the mundane Soul in association with Karmic matter from beginningless time has got so intimately attached to matter and impure thought-activities, due to the operation of Deluding Karmas, that it is oblivious of its reality and is absorbed in mundane pleasures. Thus it is that Souls are divided into two classes : Souls who are absorbed in right belief, knowledge and realisation of their true nature or self-absorbed,

"Sva-samaya," and those who are absorbed in Karmic effect "Para-samaya" or non-absorbed in the self, or rather non-self-absorbed, *i. e.*, absorbed in the non-self.

एयत्तणिच्छय गदो समओ सव्वत्थ सुंदरो लोगे ।
बंधकहा एयत्ते तेण विसंवादिणी होदि ॥ ३ ॥

एकत्वनिश्चयगतः समयः सर्वत्र सुन्दरो लोके ।
बंधकथैकत्वे तेन विसंवादिनी भवति ॥ ३ ॥

3. Absorbed in oneness, the soul (is) everywhere admirable in the Universe. The predication of bondage (as being) one with it is censurable.

Commentary.

The self-absorption of a soul is the condition of its own real self and is synonymous with "imperturbable bliss". It would therefore be admirable so long as it adheres to circumstances native to its bright nature. A soul having capabilities so high should remain true to its real nature. To become subject to Karmic bondage and the miseries which it brings is against the Soul's nature. The Author desires to stress the point that we should not hanker after the miserable unreality of our sinful, mundane life, when we can aspire to attain the purity of our Highest status.

सुद परिचिदाणुभूदा सव्वस्स वि कामभोयबंधकहा ।
एयत्तस्सुवलम्भो णवरि ण सुलभो विभत्तस्स ॥ ४ ॥

श्रुतपरिचितानुभूता सर्वस्याऽपिकामभोगबंधकथा ।
एकत्वस्योपलंभः किन्तु न सुलभो विभक्तस्य ॥ ४ ॥

4. The discourse relating to sense-enjoyments and Karmic bondage is heard understood, and experienced by all the (mundane souls). But realisation of absolute oneness (with its own nature) free from (attachment, etc.) is not easy of attainment.

Commentary.

All the mundane souls have one or more of the senses in the outer bodies, whether physical or fluid, and are endowed with sense-desires. To the last they aim at their fulfilment. They have all

known sense-enjoyments. Many souls have often heard and understood the discourses regarding bondage of soul with Karmic matter, and regarding its merits or demerits, and felt the truth in their heart of hearts. This is an experience common to all persons. But it is difficult to translate the precept into practice, specially as the details of the scheme of Self-Absorption must be closely followed. The author here impresses upon the reader the necessity of paying a concentrated attention to the subject-matter of this book, for its being fully understood.

तं एयत्तविभत्तं दाएहं अप्पणो सविहवेण ।
जइ दाइज्ज पमाणं चुक्किज्ज छलं ण घेत्तव्वं ॥ ५ ॥

तमेकत्वविभक्तं दर्शयेऽहमात्मनः स्वविभवेन ।
यदि दर्शयेयं प्रमाणं च्युतो भवामि छलं न ग्राह्यं ॥ ५ ॥

5. I describe that absolute oneness of the soul on the strength of my (own self-realisation). What I describe should be accepted (after verification by your own experience). If I err, (it) should not be considered a deception.

Commentary.

The author says that his description of the absolute oneness of the soul is based on the strength of his own self-realisation, and should be accepted in the light of individual experience which builds up on (1) the Scriptures, (2) Discourses from "the preceptors," (3) analysis and test by logical standpoints, and (4) constant meditation and realisation of the true nature of the self. What one might be tempted to call errors are not errors in the accepted sense of the term, but mere different aspects of the spiritual vision vouchsafed to the author.

णवि होदि अपमत्तो ण पमत्तो जाणगो दु जो भावो ।
एवं भणंति सुद्धा णादा जो सो दु सो चेव ॥ ६ ॥

नापि भवत्यऽप्रमत्तो न प्रमत्तो ज्ञायकस्तु यो भावः ।
एवं भणंति शुद्धाः ज्ञाता यः स तु स चैव ॥ ६ ॥

6. But that knowing substance (pure soul) does not become of perfect vows (or of any higher spiritual stage), nor of Imperfect vows (or of any lower Spiritual Stage).

Thus say the pure (from the standpoint of pure soul). And indeed that which is the known is even the same (as knower, *i.e.*, itself, in self-absorption).

Commentary.

The fourteen spiritual stages which trace the progress of the soul from delusion to a condition of perfection are useful as a practical preliminary. In its highest essence the soul neither needs nor is capable of any divisions or stages, it is always itself infinite. The soul gets rid of delusion in the 12th stage; while in the 13th and 14th it attains to the perfection emanating from perfect and permanent freedom from delusion.

In the first, and lowest stage, the soul is subject to right-conduct deluding and right-belief deluding karmas. The 25 kinds of right-conduct-deluding karmas, and wrong-belief, mixed-wrong-and-right belief, right-belief clouded by slight wrong-belief, the 3 kinds of right-belief-deluding karmas all these 28 causes of delusion may be present in this stage. From here the soul always goes to the fourth, and may go to the 5th, or even the 7th stage. The soul, having fallen from the 4th, may go up to the third on the operation of mixed right-belief-deluding karmas.

In the second stage, the 3 kinds of right-belief-deluding karmas are existent, but in an inoperative condition. The remaining twenty-five are operative. The duration of this stage is the shortest, *viz.*, at the most 6 Ávalis, or winks or twinklings of an eye. This is a stage, which is never touched by the soul in its progress. It is only one of the possible 3 stages, which the soul occupies if it suffers a downfall from the 4th stage. These 3 downward stages are the 1st, 2nd and 3rd. If the soul's right-belief of the 4th stage gets mixed up with wrong-belief, by the operation of the mixed-wrong-and-right-belief-deluding karmas, the soul falls down to the 3rd stage. From the 3rd, it may come down straight to the 1st, or rise to the 4th stage. But the operation of the error-feeding passions without operation of wrong-belief brings about the downfall of the soul from the 4th to the 2nd stage. Hence also, it falls back into the first stage, the universal pit of Delusion and wrong-belief, in which rests the bottom rung of the ladder of Progress, and from which the soul once more rises to the 4th stage, to try to rise higher, if possible.

In the third stage, only 22 causes of delusion are operative, namely, 21, *i.e.*, all except the 4 error-feeding passions of right-

conduct-deluding karma, and only one, *i.e.*, mixed-right-and-wrong-belief of the right-belief-deluding karma.

In the fourth stage, only 21 are operative. There is no right-belief-deluding karma, except in the condition of destruction-subsidential-right-belief, where there is operation of the 3rd kind of right-belief-deluding karma, *i.e.*, when the right-belief is clouded by slight wrong-belief.

In the 5th stage, only 17 are operative. Four more, *i.e.*, the partial-vow-preventing passions become quiescent. From here the soul never goes to the 6th; but always to the 7th stage.

In the 6th stage, only 13 operate. The 4 total-vow-preventing passions become quiescent. The 6th stage is also a retrogressive one. It is reached by a soul which is going down from the 7th stage. But such a downfallen soul may regain the 7th stage from the 6th. Indeed this can go on for a long, long time.

In the 7th and 8th stages 13 operate. But their operation is mild.

In the 9th stage, 7 operate, 6 slight passions of risibility, indulgence, ennui, sorrow, fear and disgust subside or are destroyed.

In the 10th stage, only the slightest greed remains.

In the 11th stage all the 28 causes of delusion subside. Here the soul can stay at the most for one antar-muhurta. From here the soul must fall down gradually to any of the lower stages up to 7th, so that from the 7th it can go up the destructive ladder to the 8th and higher stages, skipping the 11th or the highest point of the subsidential ladder on its way from the 10th to the 12th stage, the highest point of the destructive ladder, where delusion does not subside but is entirely destroyed.

In the 13th, the soul is subject to mundane vibratory activity due to body-making karma.

In the 14th there is no vibration at all. It is perfectly steady.

Thus, it will be seen that all these fourteen spiritual stages are due to wrong belief, vowlessness, carelessness, passions and vibratory activity. Carelessness (Pramáda) in intensity or mildness lasts from the first to the sixth stage of imperfect-vow. Therefore the first six stages are referred to by the word "Pramatta." All the other eight stages are meditative and free from carelessness in pursuing the path of self-realisation and are described by the author as "Apramatta." The stages are indices of degrees of progressing thought-activities. They are mere steps of a ladder to reach the abode of Liberation. When the top is reached, the ladder

is left behind. Thus the soul in its essence is devoid of any distinction of stages. It is the pure Soul substance full of the infinite attributes of Omniscience, Omnipotence, etc. In one word, the soul is itself GOD. For further details of stages, consult Gommatasára Jiva Kánḍa. –S. B. J., Vol. V, pp. 8-51.

ववहारेणुवदिस्सदि णाणिस्स चरित्तदंसणं णाणं ।
णवि णाणं ण चरित्तं ण दंसणं जाणगो सुद्धो ॥ ७ ॥

व्यवहारेणोपदिश्यते, ज्ञानिनश्चारित्रं दर्शनं ज्ञानं ।
नापि ज्ञानं न चारित्रं न दर्शनं ज्ञायकः शुद्धः ॥ ७ ॥

7. From the practical (point of view) (right) conduct, belief, and knowledge are predicated of the knowing soul. But (from non-differential point of view there is) neither knowledge nor conduct nor belief. The knower (is) pure (knower itself).

Commentary.

For practical purposes, we speak of the attributes of the soul, its right-belief, knowledge and conduct. But it is an indivisible unity. All attributes are implicit in its nature and merely manifest themselves in different aspects of the activity. Every individual substance is an inter-mixed, one inseparable group of an infinity of all-pervading attributes. The Soul is also such a group of infinite attributes, of which the most important are the sacred trinity of right-belief, right-knowledge and right-conduct. He who realises this, does not lose himself in distinctions, but becomes absorbed in his own self and enjoys the nectar of his own eternal essence. For the not-knowing pupil, the wise teacher (Áchárya) selects some of the special qualities, and describes the substance by them, so that the pupil may properly understand that substance as distinct from others. Thus it is possible only for this practical purpose to make divisions of its qualities. The substance is really an indivisible whole, and can be known truly only by the realisation of its entire wholeness.

जह णवि सक्कमणज्जो अणज्जभासं विणा दु गाहेदुं ।
तह ववहारेण विणा परमत्थुवदेसणमसक्कं ॥ ८ ॥

यथा न शक्योऽनार्यो ऽनार्यभाषां विना तु ग्राहयितुं ।
तथा व्यवहारेण विना परमार्थोपदेशनमशक्यं ॥ ८ ॥

8. But as a non-Aryan (is) never capable of understanding without a non-Aryan tongue, so without practical standpoint, an exposition of reality is impossible.

Commentary.

Here the author points out that the practical point of view is nothing but a mode of representing the reality. An Arab or an Englishman, ignorant of Samskrit, cannot understand the truth in that language. So the unadvanced seeker after truth cannot understand the language of Reality, unless it is translated into the language of practice and outer comparison and realisation, which alone can be properly grasped by worldly people. Thus the practical standpoint (Vyavahára Naya) is essential for the exposition of the inner reality (Nishchaya Naya) of things. The Absolute Reality transcends all our experiences of matter ; hence the inadequacy of language for explaining it ; but language and a distinct phraseology has to be adopted as of necessity.

जो हि सुदेणाभिगच्छदि अप्पाणमिणं तु केवलं सुद्धं ।
तं सुदकेवलिमिसिणो भणंति लोगप्पदीवयरा ॥ ९ ॥
यो हि श्रुतेनाभिगच्छति आत्मानमिमं तु केवलं शुद्धं ।
तं श्रुतकेवलिनमृषयो भणन्ति लोकप्रदीपकराः ॥ ९ ॥

9. The saints, (who are) the expounders of the Universe, call him a knower of Scripture, who in reality, from knowledge of the scriptures, knows this very soul (to be) absolutely pure.

Commentary.

The author points out that although a shruta-kevali has full knowledge of all the scriptures, yet from real standpoint he can only be termed shruta-kevali, when he realises the absolute and pure soul. It is so because the object of scriptural knowledge is to procure self-realisation, which alone is the cause of internal and eternal peace and happiness and of shedding off of the karmas which hinder soul from attaining its full and perfect status.

जो सुदणाणं सव्वं जाणदि सुद केवली तमाहु जिणा।
सुदणाणमादा सव्वं जम्हा सुद केवली तम्हा ॥ १० ॥

यो श्रुतज्ञानं सर्वं जानाति श्रुतकेवलिनं तमाहु जिनाः।
श्रुतज्ञानमात्मा सर्वं यस्माच्छ्रुतकेवली तस्मात् ॥ १० ॥

10. The Conquerors call him a knower of scriptural knowledge who has all scriptural knowledge; because the soul (is) all knowledge, therefore (it is also) the knower of scriptural knowledge (Shruta-Kevali).

Commentary.

This Gatha gives an illustration of the practical point of view, which has been said to be a means for explaining the real point of view. It is only with reference to his being possessed of all scriptural knowledge that a Shruta-Kevali is called as such from the practical point of view; and in view of his realisation of the self, he is termed so from the real point of view. As knowledge of scriptures is not distinct from all-knowledge, the attribute of the pure soul, this description from practical standpoint merely indicates that a Shruta-Kevali is really the knower of the self in its reality.

णाणह्मि भावणा खलु कादव्वा दंसणे चरित्ते य।
ते पुण तिण्णि वि आदा तम्हा कुण भावणं आदे ॥ ११ ॥

ज्ञाने हि भावना खलु कर्तव्या दर्शने चारित्रे च।
तानि पुनः त्रीण्यपि आत्मा तस्मात् कुरु भावना आत्मनि ॥११॥

11. Meditation verily must be performed in (right) belief, knowledge and conduct. But they all three (are) the soul, therefore perform meditation in the (pure) soul (itself).

Commentary.

This is another example of both the standpoints. The practical standpoint explains in detail that the path of liberation is a combination of right belief, knowledge and conduct, while the real standpoint insists upon meditation of the self only, because self-realisation without any detailed and wavering consideration of belief, etc., is the only ultimate path to liberation.

As belief, knowledge and conduct are inseparable qualities of the self, so the practical point of view has served the same purpose of pointing out the self. This view is presented for one who does not know that these three jewels of right belief, knowledge and conduct are only three facets of the one full, perfect soul.

जो आदभावणमिणं णिच्चुवजुत्तो मुणी समाचरदि ।
सो सव्वदुक्खमोक्खं पावदि अचिरेण कालेण ॥ १२ ॥

यः आत्मभावनामिमां नित्योद्यतः मुनिः समाचरति ।
सः सर्वदुःखमोक्षं प्राप्नोत्यचिरेण कालेन ॥ १२ ॥

12. The saint, who (is) always attentive to this soul meditation, follows (true) right conduct. He attains liberation from all troubles in a short time.

Commentary.

Here self-meditation is said to be the only way for freedom from all worldly miseries. It is the real path of liberation. If any saint follows all practical rules of sainthood without defects, but is not attentive to self-meditation and self-realisation, he cannot destroy the Karmic fetters of the soul and free himself from mundane bondage and miseries. It is only in the furnace of self-absorption that Karmic dirt is consumed, and the inflow of Karmic molecules prevented, and the old Karmas prematurely shed off. The person, who realises his own pure self, enjoys true happiness and freedom from the cares of this life and sows seeds of pure future salvation.

ववहारोऽभूदत्थो भूदत्थो देसिदो दु सुद्धणओ ।
भूदत्थमस्सिदो खलु सम्मादिट्ठी हवदि जीवो ॥ १३ ॥

व्यवहारोऽभूतार्थो देशितस्तु शुद्धनयः ।
भूतार्थमाश्रितः खलु सम्यग्दृष्टिर्भवति जीवः ॥ १३ ॥

13. The practical standpoint does not yield the real meaning. But the pure (or real) standpoint has been said to give the real meaning. The soul dependent on the real standpoint verily is a right-believer.

Commentary.

Practical standpoint is a manner of describing a substance in a way which is not literally true of its reality. To call a soul a man

is true only from the practical point of view. Really the soul as such is quite free from matter. It is neither human nor sub-human; neither hellish nor celestial. Taking into consideration the present condition of the soul in a body of manlike form and in manlike actions, the soul is termed a man.

One who does not realise this distinction clearly cannot know the soul rightly, and therefore he cannot be a right-believer. He alone is a right-believer who knows and believes that soul is soul and nothing but soul, and that it is perfectly pure, full of its own real attributes of knowledge, peacefulness and happiness, etc. Although for exchange of knowledge in our mundane life, the practical point of view is necessary, yet knowledge from this view merely without knowledge of the real standpoint cannot reveal the truth. It is belief in real truth only which can make a man a right-believer.

सुद्धो सुद्धादेसो णादव्वो परमभावदरिसीहिं ।
ववहारदेसिदो पुण जे दु अपरमे ट्ठिदा भावे ॥ १४॥

शुद्धः शुद्धादेशो ज्ञातव्यः परमभावदर्शिभिः ।
व्यवहारदेशितः पुनः ये त्वपरमे स्थिता भावे ॥ १४ ॥

14. The real standpoint expounds pure substance. It should be meditated upon by the seers of real substance. But the practical standpoint is said (to be of use for) those who (are) fixed in the lower thought-activity.

Commentary.

Those who have mastered the real standpoint and are able to keep their attention fixed upon self-meditation do not require any help from the practical standpoint; but when their attention is diverted from the self and is on the point of falling into other thought-activities (as also for those who are not fit enough to master the real standpoint), this practical standpoint is a great support. Reading the scriptures, preaching the truth, writing spiritual books, worship of Arhats, feeding the poor, comforting the afraid, educating the ignorant, serving the needy, relieving the afflicted, etc., etc., are said to be the duties (*Dharma*) of a right-believing layman from the practical point of view. They should be adopted, when the mind is unable to fix itself on self-meditation. Just as when one wants pure gold, and it is not procurable, it is

better to have impure gold than not to have any at all; so one who aims at real standpoint may take support from religious practices from a practical standpoint. The practical is an auxiliary cause for the real point.

भूदत्थेणाभिगदा जीवाजीवा य पुण्णपावं च ।
आसव संवर णिज्जर बंधो मोक्खो य सम्मत्तं ॥ १५ ॥

भूतार्थेनाऽभिगता जीवाऽजीवौ पुण्यपापं च ।
आश्रवसंवरनिर्जरा बंधो मोक्षश्च सम्यक्त्वं ॥ १५ ॥

15. The ascertainment, from the real standpoint, of soul, non-soul, merit and demerit, inflow, stoppage, shedding, bondage and liberation is right-belief.

Commentary.

These 9 Padárthas or categories are only phenomena of the same noumenon. The real standpoint establishes the essential identity of the self-absorbed soul, round which the other eight group themselves. Speaking, therefore, from the real standpoint, self-absorption alone is right-belief. There are two fundamental categories of the universe, soul and non-soul, each independent of the other in its real essence. Right-belief points to the pure soul as the great reality. The other eight only help us to see the accidents which hinder the self-realization of the soul. It is merely to emphasise caution that these distinctions are made. The man pursuing the path of self-realization is absorbed in his real quest. He ignores things which do not concern his aim.

जो पस्सदि अप्पाणं अबद्धपुट्ठं अणण्णयं णियदं ।
अविसेसमसंजुत्तं तं सुद्धणयं वियाणीहि ॥ १६ ॥

यः पश्यति आत्मानं अबद्धस्पृष्टमनन्यकं नियतं ।
अविशेषमसंयुक्तं तं शुद्धनयं विजानीहि ॥ १६ ॥

16. Know that (person to be one of) real standpoint who sees the soul unbound and untouched (by Karmic and physical matter, like a lotus-leaf by water), not other than itself (in all its mundane existences, like gold in its various forms, as ring, bracelet, necklace, etc.), steadfast in itself (even as the sea at rest), inseparable (from its attributes, as a

diamond from its brilliance, etc.), and not united with impure thoughts (which are non-self, as water is not united with heat or solidity, both of which are non-water).

Commentary.

The author here describes the person who has gained the real standpoint. It is he who realizes the soul as one whole individuality without any distinctions at all.

In common parlance, we speak of the soul as bound and touched by Karmas, as embodied in the various conditions of existence — celestial, human, sub-human or hellish. But the aim of the real standpoint is to see it divested of all bondage, as a really dis-embodied entity, free from the accidents and circumstances of its visible embodiment. Again, we speak of the soul in the different modifications of its attributes, changeful and inconstant, as differing in its attributes and affected by passions and thought-activities. Here too the real standpoint differs. The soul is unchanging and constant, as one substance, all-peaceful and free from all thought-activities. It is like the lotus-leaf, gone down in water, touched by it but only superficially. It can never be other than its real self, whatever the transmutations it suffers in the course of its mundane existence. Like gold, changing outward forms-yet essentially one substance-the soul is ever itself, unchanging like an ocean under a spell of peaceful calm. As to its attributes they are no separate phenomena. They are implicit in it, even as the brilliance which is in, and has no existence apart from, the diamond to which it belongs in its relation to activities, whether of thought or action. It has a character fundamentally opposed to impure thought. There is no, and can never be, any real union between the soul and these non-soul, matter-born thought-activities, etc.

जो पस्सदि अप्पाणं अवद्धपुट्ठं अणण्णमविसेसं ।
अपदेससुत्तमज्झं पस्सदि जिणसासणं सव्वं ॥ १७ ॥
यः पश्यति आत्मानं अवद्धस्पृष्टमनन्यमविशेषं ।
अपदेशसूत्रमध्यं पश्यति जिनशासनं सर्वं ॥ १७ ॥

17. (He), who sees (*i. e.*, believes, understands and experiences) the soul, unbound and untouched (by Karmic and physical matter), not other than itself (in all its mundane existences), inseparable (from its attributes), knows the

whole doctrine of the Conqueror (Jina), in the body of the scriptures.

Commentary.

Here the author emphasises the importance of the real point of view. It is through this alone that a right-believer looks at his soul as quite pure, shorn of all defects—and the soul, as it is, in its true nature and essence.

This knowledge, *i. e.*, the self-realization of the soul, as it is, is the sum and substance of the teaching of Tirthamkaras and is laid down in the Jaina scriptures. Every one, aspiring after liberation and studying Jainism for this purpose, should try to understand the real with the practical point of view. It is the former alone which can procure one the gift of self-analysis which is a key to open the store-house of omniscience and perfection (Bheda Vijnana).

आदा खु मज्झ णाणे आदा मे दंसणे चरित्ते य।
आदा पच्चक्खाणे आदा मे संवरे जोगे ॥ १८ ॥

आत्मा स्फुटं मम ज्ञाने आत्मा मे दर्शने चरित्रे च।
आत्मा प्रत्याख्याने आत्मा मे संवरे योगे ॥ १८ ॥

18. Verily the soul is in my (right) knowledge. In my (right) belief, and in my (right) conduct, the soul is. In my renunciation, in the (thought-activity which produces) stoppage (of inflow of Karmic matter into the soul, and in my) self-concentration, (there is) soul.

Commentary.

In this Gatha, soul is considered as an All-pervasive Reality; for though knowledge, belief, conduct, renunciation, and the subjective stoppage of inflow (Bhâva samsâra) and concentration are known by different names from the practical point of view and in consideration of the differences in point of their subject-matter, all are, from the real standpoint, present in their real, supreme, pure form only in a soul absorbed in itself.

दंसणणाणचरित्ताणि सेविदव्वाणि साहुणा णिच्चं।
ताणि पुण जाण तिण्णिवि अप्पाणं चेव णिच्छयदो ॥ १९ ॥

दर्शनज्ञानचारित्राणि सेवितव्यानि साधुना नित्यं।
तानि पुनर्जानीहि त्रीण्यपि आत्मानं चैव निश्चयतः ॥ १९ ॥

19. (Right) belief, knowledge and conduct should always be pursued by a saint (from the practical standpoint). Know all these three, again, (to be) the soul itself from the real standpoint.

Commentary.

From the real point of view, we cannot make any distinction between right belief, right knowledge, and right conduct. They all are co-existent and one with the individuality of the soul. Whosoever rightly meditates upon his own self obtains the clue to the three-fold path of liberation, which from the practical point of view may be considered in three aspects.

जह णाम कोवि पुरिसो रायाणं जाणिऊण सद्दहदि ।
तो तं अणुचरदि पुणो अत्थत्थीओ पयत्तेण ॥ २० ॥

यथानाम कोऽपि पुरुषो राजानं ज्ञात्वा श्रद्दधाति ।
ततस्तमनुचरति पुनरर्थार्थिकः प्रयत्नेन ॥ २० ॥

एवं हि जीवराया णादव्वो तह य सद्दहेदव्वो ।
अणुचरिदव्वो य पुणो सो चेव दु मोक्खकामेण ॥ २१ ॥

एवं हि जीवराजो ज्ञातव्यस्तथैव श्रद्धातव्यः ।
अनुचरितव्यश्च पुनः स चैव तु मोक्षकामेन ॥ २१ ॥

20-21. As any man whosoever, knowing a king, believes (him as such), and then, being desirous of wealth, serves him by all efforts; so in reality the (pure) soul (as) king should be known, similarly should be believed, and then that same indeed should be realised by one desirous of liberation.

Commentary.

This Gatha propounds an illustration - the illustration of a man seeking wealth, who renders service to the king and is paid wages therefor. The point of the example is that in self-realisation, too, we require the belief in the real soul and the fullest concentration of mind thereon. This Gatha forms the keynote to this book. The soul can be made perfect only by contemplation of, and concentration on, the real nature of the soul itself.

कम्मे णोकम्मह्मि य अहमिदि अहयं च कम्म णोकम्मं ।
जा एसा खलु बुद्धी अप्पडिबुद्धो हवदि ताव ॥ २२ ॥
कर्मणि नोकर्मणि च अहमिति अहकं च कर्म नोकर्म ।
यावदेषा खलु बुद्धिरप्रतिबुद्धो भवति तावत् ॥ २२ ॥

22. I am in Karmic matter (and thought-activity produced by it), and in physical matter; or I (am) the Karmic and quasi-Karmic matter. So long as this understanding (goes on), indeed, (the soul) till then is of perverse knowledge.

Commentary.

Ignorance is ever inherent in a mundane soul, and will last so long as it does not recognise himself, and know that this body, bondage of Karmas, anger, pride, deceit, and greed, etc., all impure thought-activities, are all foreign to the real nature of soul. They are all material, because their main cause is matter. When a soul rightly believes in his pure individuality as a store of all-knowledge, all-happiness and all-peace, it becomes a right believer and then it is able to tread on the path of liberation. "Know thyself," *Gnothe seauton* of the Greeks, is really a summary of Shri Kunda-Kunda Áchárya's teaching.

जीवेव अजीवे वा संपदि समयह्मि जत्थ उवजुत्तो ।
तत्थेव बंध मोक्खो होदि समासेण णिद्दिट्ठो ॥ २३ ॥
जीवे वा अजीवे वा संप्रतिसमये यत्रोपयुक्तः ।
तत्रैव बंधोमोक्षो भवति समासेन निर्दिष्टः ॥ २३ ॥

23. In (one's pure) soul or in non-soul, in whichever (of the two, the soul) is observed for the time being, in that same, liberation or bondage results (respectively). So (it) is briefly described (by the Conquerors).

Commentary.

The aim of all Jain doctrine is that concentration of the mind on the soul in its real essence shorn of all connection with matter and its concerns, leads to liberation—the goal of all religious discipline. When, however, matter is the object of attachment, or when there is the slightest inclination thereto, the soul is led into bondage which negates liberation.

जं कुणदि भावमादा कत्ता सो होदि तस्स भावस्स ।
णिच्छयदो ववहारा पोग्गलकम्माण कत्तारं ॥ २४ ॥

यं करोति भावमात्मा कर्त्ता स भवति तस्य भावस्य ।
निश्चयतः व्यवहारात् पुद्गलकर्मणां कर्त्ता ॥ २४ ॥

24. Whatever thought-activity the soul produces, the same (soul) is the doer of that thought-activity, from the real standpoint. From the practical standpoint (it is) the doer of material Karmas.

Commentary.

The mundane soul is not an active agent in the bondage of Karmic molecules, which themselves possess the inherent capacity of combining with the soul; the vibrations and impure thought-activity of the soul form the auxiliary causes therefor. The soul is, however, the author of its own conscious thought, pure or impure. All conscious thought-activities are modifications of the attribute of consciousness in the soul. In impure thought-activity, such as anger, the root cause is the soul itself, but the auxiliary cause is the operation of passion Karma and the like. In Karmic bondage, the root cause is molecular Karmic matter, and the auxiliary cause is the soul's impure thought-activity. This impure thought-activity is attributed to the soul from the impure real standpoint (Ashuddha Nischaya Naya). From the pure real standpoint (Shuddha Nischaya Naya), the soul is the doer only of its own pure modifications. If any person wants to be saved from Karmic bondage, he must try to purify his thoughts, at their source, and this is accomplished by acquiring the true knowledge of the self, which is self-realization.

अहमेदं एदमहं अहमेदस्सेव होमि मम एदं ।
अण्णं जं परदव्वं सच्चित्ताचित्तमिस्सं वा ॥ २५ ॥

अहमिदं इदमहं अहमेतस्य एव भवामि मम इदम् ।
अन्यद्यत्परद्रव्यं सचित्ताचित्तमिश्रं वा ॥ २५ ॥

25. Other foreign substance, living, non-living, or mixed is I, I am it. I am of them; and they are mine.

आसि मम पुव्वमेदं अहमेदं चावि पुव्वकालह्मि ।
होहिदि पुणोवि मज्झं अहमेदं चावि होस्सामि ॥ २६ ॥
आसीन्मम पूर्वमेतत् अहमिदं चैव पूर्वकाले ।
भविष्यति पुनरपि मम अहमिदं चैव भविष्यामि ॥ २६ ॥

26. It was mine formerly, I (was) its in the past time. (It) will again be mine ; I also will be it.

एवंतु असंभूदं आदवियप्पं करेदि सम्मूढो ।
भूदत्थं जाणंतो ण करेदि दु तं असम्मूढो ॥ २७ ॥
एवं त्वसद्भूतमात्मविकल्पं करोति संमूढः ।
भूतार्थं जानन् न करोति पुनः तमसंमूढः ॥ २७ ॥

27. Thus the wrong-believer indulges in such perverse thought-activity of soul. But a right-believer, knowing the real standpoint, does not so indulge.

Commentary.

Gathas 25-27 tell us that the slightest identification of the self with the non-self, of the soul with the material accidents of physical existence, is the sure mark of wrong belief. This leads to delusion which overpowers meditation and takes it into wrong channels. 'I', 'Me,' 'Mind,' 'Soul'—that is the real entity, and the consciousness of it in its pure essence, its chief object. Delusion leads to wrong belief in things of past, present and future. A right-believer is ever conscious that nothing other than his self can ever be he, or his mind, and that he can never be other than his real nature.

अण्णाणमोहिदमदी मज्झमिणं भणदि पुग्गलं दव्वं ।
बद्धमबद्धं च तहा जीवो बहुभावसंजुत्तो ॥ २८ ॥
अज्ञानमोहितमतिर्ममेदं भणति पुद्गलद्रव्यं ।
बद्धमबद्धं च तथा जीवो बहुभावसंयुक्तः ॥ २८ ॥

28. The soul whose intellect is deluded by wrong knowledge and (which is) with many kinds of thought-activity, says of the matter-substance (whether it is) bound or not bound (with the soul) : this is mine.

Commentary.

Wrong knowledge is here described as the cause of delusion, and an intellect is (of course from the practical point of view) attributed to the soul.

The point is that " Wrong knowledge," of which instances have been given in the preceding three Gathas, deludes the perceptive faculty of the soul, and it comes to regard matter-substance as "its" which, though apparently " genitive " or " attributive " shows attachment and leads to perversity, which should be avoided. Thus deluded, a person is affected by strong passionate thought-activities and breeds attachment to the body, which is bound to him, and with family, friends, clothes, houses, riches, country and kingdom, etc., which are not bound with him. So deluded by other objects, he desires for their possession and company, and their separation brings unbearable grief to him. For their sake he is ready to perform any of the worst injuries and irreligious acts which no wise man would ever do. His life which can best be utilised in realising true peace, and in soul-advancement is totally ruined. The author has here described this piteous characteristic of an ignorant deluded person.

सव्वण्हुणाणदिट्ठो जीवो उवओगलक्खणो णिच्चं ।
किह सो पुग्गलदव्वी भूदो जं भणसि मज्झमिणं ॥ २६ ॥
सर्वज्ञज्ञानदृष्टो जीव उपयोगलक्षणो नित्यं ।
कथं स पुद्गलद्रव्यीभूतो यद्भणसि ममेदं ॥ २६ ॥

29. That the soul always (possesses) the characteristic of conscious attentiveness, is seen in the knowledge of the All-knowing. How can the soul be the matter, which thou say'st is mine?

Commentary.

Remember that the soul, as it is, can never become matter, which is devoid of consciousness ; consciousness is the special attribute of the soul. It is therefore quite different from non-soul substances. This body, in which it resides and to which it is strongly attached, is made up of unconscious molecules of dead, lifeless matter. It is only the abode for mundane-soul for a short duration. Made up of material atoms it dissolves ; but the soul free, and indissoluble, immaterial and conscious will retain its real existence for evermore. Therefore a truly wise man should never consider the body to be his, or otherwise identify himself with it.

जदि सो पुग्गलदव्वी भूदो जीवत्तमागदं इदरं ।
तो सक्का वुत्तुं जे मज्झमिणं पुग्गलं दव्वं ॥ ३० ॥
यदि स पुद्गलद्रव्यीभूतो जीवत्वमागतमितरत् ।
तच्छक्तो वक्तुं यन्ममेदं पुद्गलं द्रव्यं ॥ ३० ॥

30. If that (soul) becomes matter-substance, the other (*i.e.*, matter) will gain soulness. Then (you) can say that this matter-substance (is) mine.

Commentary.

There is a total absence of matter in pure soul. But the impure mundane-soul has always got connection with electric and Kārmic bodies. Still even a duration of infinite time cannot change one substance into another. It is a rule that a substance can never lose its own real nature by being altered into another substance. It can modify within its own possible conditions, retaining all its natures and attributes of which the substance is an indivisible group. It may, however, modify itself into many kinds of worldly lives, and have knowledge varying from the minimum knowledge of a common fine plant-life to maximum knowledge, Omniscience.

Matter may change into many kinds of fine and gross molecules, of which the different objects of the world and the bodies of living beings are formed, yet does not and cannot lose its peculiar attributes of materiality. Colour, smell, taste and touch which are its main attributes can never be lost. This persistent retention of an unchangeable inner-self, whether of matter or soul, is the basic truth of the universe. Soul is different from the body or Karmas. It is the privilege of the real standpoint to see no connection between "self" and "non-self."

जदि जीवो ण सरीरं तित्थयरायरियसंथुदी चेव ।
सव्वावि हवदि मिच्छा तेण दु आदा हवदि देहो ॥ ३१ ॥
यदि जीवो न शरीरं तीर्थकराचार्यसंस्तुतिश्चैव ।
सर्वापि भवति मिथ्या तेन तु आत्मा भवति देहः ॥ ३१ ॥

31. If soul (is) not body, lauding of Tīrthamkara and also of Āchārya (head of the saints) is wrong; therefore the soul is only the body.

Commentary.

A student after having heard many praises of Tîrthamkara and Áchárya even with reference to their material bodies may think that if bodies may not be identical with soul, the saints would not have praised their bodies. He, therefore, may doubt that the soul is a separate substance from the body.

ववहारणओ भासदि जीवो देहो य हवदि खलु इक्को ।
ण दु णिच्छयस्स जीवो देहो य कदावि एक्कट्ठो ॥ ३२ ॥
व्यवहारनयो भाषते जीवो देहश्च भवति खल्वेकः ।
न तु निश्चयस्य जीवो देहश्च कदाप्येकार्थः ॥ ३२ ॥

32. The practical standpoint tells (that) soul and body are certainly one, but from real standpoint soul and body (are) not one substance at any time whatsoever.

Commentary.

It is only from the practical point of view that the attributes of matter are ascribed to the soul. In worldly practice, the soul having a beautiful fair body is called beautiful and fair, though really the soul is neither beautiful (Shubha) nor non-beautiful (Ashubha) which are material associations. The living conscious soul can never become non-living unconscious matter.

इणमण्णं जीवादो देहं पुग्गलमयं थुणित्तु मुणी ।
मण्णादि हु संथुदो वंदिदो मए केवली भयवं ॥ ३३ ॥
इदमन्यत् जीवाद्देहं पुद्गलमयं स्तुत्वा मुनिः ।
मन्यते खलु संस्तुतो वंदितो मया केवली भगवान् ॥ ३३ ॥

33. By lauding this material body (which is) separate from the soul, a saint understands that the perfect deity is lauded (and) adored by him.

Commentary.

When uttering praises of the body of a living Arhat, or of an image, *the saints know all along that this lauding refers not to the* body, but to the soul whose inner peace and purity has made the body adorable. It is the Perfect Soul, the Deity that is being bowed to.

तं णिच्छयेण जुज्जदि ण सरीरगुणा हि होंति केवलिणो ।
केवलिगुणो थुणदि जो सो तच्चं केवलिं थुणदि ॥ ३४ ॥
तन्निश्चयेन न युज्यते न शरीरगुणा हि भवंति केवलिनः ।
केवलिगुणान् स्तौति यः स तत्त्वं केवलिनं स्तौति ॥ ३४ ॥

34. That (lauding) is not from the real standpoint: the qualities of the body are not found really in the perfect soul. He, who lauds the attributes of the perfect soul, really lauds the perfect soul.

Commentary.

The right-believing worshipper knows perfectly that lauding of the bodies of the great men is only from the practical point of view. From the real point of view, only that lauding which refers to the soul's qualities directly can be called a proper lauding of the Tirthamkaras and Ácháryas.

णयरम्मि वण्णिदे जह ण वि रण्णो वण्णणा कदा होदि ।
देहगुणे थुव्वंते ण केवलिगुणा थुदा होंति ॥ ३५ ॥
नगरे वर्णिते यथा नापि राज्ञो वर्णना कृता भवति ।
देहगुणे स्तूयमाने न केवलिगुणाः स्तुता भवंति ॥ ३५ ॥

35. As admiring the city can never become admiration of the king, (so by) lauding the qualities of the body the attributes of the perfect soul are never lauded.

Commentary.

Here the author illustrates his doctrine. As the praise of streets, roads, houses, gardens, etc., of a city is not necessarily the lauding of the qualities of the king of the city, so admiration of the body is not the admiration of Omniscience. True adoration lies in the homage to the soul's own special pure attributes. Examples of this real adoration are given in the following Gathas.

जो इंदिए जिणित्ता णाणसहावाधिअं मुणदि आदं ।
तं खलु जिदिंदियं ते भणंति जे णिच्छिदा साहू ॥ ३६ ॥
यो इंद्रियान् जित्वा ज्ञानस्वभावाधिकमनुते आत्मानं ।
तं खलु जितेन्द्रियं ते भनंति ये निश्चिताः साधवः ॥ ३६ ॥

36. He, who having conquered the senses realises the soul (as) full of its own inherent knowledge, him they, who (are) saints (and) knowers of the real standpoint really call a conqueror of the senses.

Commentary.

This illustrates the first point of real homage. Saints call only him a conqueror of the senses, who, having subdued all his sense-gratifications, rightly knows, believes and realises his own pure soul and is absorbed in his soul. A right-believer from the fourth stage of vowless right-belief can be called a conqueror (Jina), because his error-feeding or right-belief-preventing passions have at least subsided, and he has mastered his sense desires. He has the capacity of self-realisation, and whenever he directs his attention to his own self-realisation he finds true peace and happiness in self-absorption.

जो मोहं तु जिणित्ता णाण सहावाधियं मुणदि आदं ।
तं जिद मोहं साहुं परमट्ठवियाणया वेंति ॥ ३७ ॥
यो मोहं तु जित्वा ज्ञानस्वभावाधिकं मनुते आत्मानं ।
तं जितमोहं साधुं परमार्थविज्ञायका ब्रुवंति ॥ ३७ ॥

37. The saints, the knowers of reality, call him a conqueror of delusion, who, having conquered delusion, realises the soul (as) full of its own inherent knowledge.

Commentary.

This Gatha illustrates the second aspect of homage. The saint with perfect vows ascends the subsidential ladder and practises pure concentration, by virtue of which all kinds of deluding Karmas subside and he attains to the 11th stage of subsided delusion. There he is called a conqueror of delusion.

जिदमोहस्स दु जइया खीणो मोहो हविज्ज साहुस्स ।
तइया दु खीणमोहो भणदि सो णिच्छयविदूहिं ॥ ३८ ॥
जितमोहस्य तु यदा क्षीणो मोहो भवेत्साधोः ।
तदा खलु क्षीणमोहो भण्यते स निश्चयविद्भिः ॥ ३८ ॥

38. And when destruction of delusion takes place in a saint, the conqueror of delusion, then verily he is called delusionless by the knowers of reality.

Commentary.

The same saint as conqueror of delusion, falling back from 11th to 7th stage, ascends with destructive right-belief on the destructive ladder, where he destroys the deluding Karma altogether. The destruction of delusion opens the path to reality. It is the ascent to the 12th stage of delusionlessness.

It is the third aspect of real adoration. In this way all references about the real attributes of the soul constitute real homage, because they directly laud to the real nature of the soul, the meditation of which is essential to liberation.

णाणं सव्वेभावे पच्चक्खादि य परेत्ति णादूण ।
तम्हा पच्चक्खाणं णाणं णियमा मुणेदव्वं ॥ ३९ ॥
ज्ञानं सर्वान्भावान् प्रत्याख्याति परानिति ज्ञात्वा ।
तस्मात् प्रत्याख्यानं ज्ञानं नियमात् मन्तव्यम् ॥ ३९ ॥

39. As self-knowledge renounces all (impure) thought-activities, knowing them to be other than itself, therefore, self-knowledge must be recognised as renunciation in reality.

Commentary.

From the practical point of view the giving up of vowlessness, worldly possessions and sense-gratifications is called renunciation. From the real standpoint, when a right-believer, diverting his attention from all what is other than himself, concentrates himself in his self, *i. e.*, is absorbed in self, without any consideration of renouncing anything, there is real renunciation of the non-self by the soul. The author here means to say that the saint who is unable to realise the true nature of his own soul cannot be called a renouncer, even if he has given up all worldly things and is practising severe austerities. Practical renunciation is for the sake of self-realisation; and true renunciation is only where there is self-absorption.

जह णाम कोवि पुरिसो परदव्वमिणंति जाणिदुं चयदि ।
तह सव्वे परभावे णाऊण विमुंचदे णाणी ॥ ४० ॥
यथानाम कोऽपि पुरुषः परद्रव्यमिदमिति ज्ञात्वा त्यजति ।
तथा सर्वान् परभावान् ज्ञात्वा विमुंचति ज्ञानी ॥ ४० ॥

40. As any man whatsoever knowing another's thing to be as such gives (it) up, so the (right) knower renounces all non-self-thought-activities knowing them to be non-self.

Commentary.

So long as a person does not realize the distinction between his own and other's possessions, he might think as his own the things which really do not belong to him. But as soon as he knows the truth, he, as a right and honest man, gives up all attachment to them and remains content with what is his own. Similarly a right-believer, realizing the truth, understands fully that nothing except his own self with its own pure attributes belongs to him. He at once renounces all attachment to non-self and becomes content with and absorbed in his own self.

णत्थि मम को वि मोहो बुज्झदि उवओग एव अहमिक्को ।
तं मोह णिम्ममत्तं समयस्स वियाणया विंति ॥ ४१ ॥

नास्ति मम कोपि मोहो बुध्यते उपयोग एवाहमेकः ।
तं मोहनिर्ममत्वं समयस्य विज्ञायकाः ब्रुवंति ॥ ४१ ॥

41. Delusion has no concern with me. I am only the attentive one. The knowers of pure soul call me as having no concern with delusion.

Commentary.

The author points out that not only riches, family, kingdom and other outer things, but even the thought-activities of delusion and attachment which are due to the operation of deluding-karma, do not appertain to the soul. A right-believer should always consider himself to be above any attachment, and centred in his own pure consciousness.

णत्थि मम धम्म आदी बुज्झदि उवओग एव अहमिक्को ।
तं धम्म णिम्ममत्तं समयस्स वियाणया विंति ॥ ४२ ॥

नास्ति मम धर्मादिर्बुध्यते उपयोग एवाहमेकः ।
तं धर्मनिर्ममत्वं समयस्य विज्ञायकाः ब्रुवंति ॥ ४२ ॥

42. The mediums of motion, etc., are not mine. I am only the attentive one. The knowers of the pure soul call me as having no concern with (substances, such as) mediums of motion.

Commentary.

The soul with its special quality of consciousness knows itself and all the other substances (Dravyas), which are knowable; but being one with itself, it cannot lose itself in the other knowables, which have a separate existence. Philosophers variously believe that all is knowledge, or all is the soul, or there exist no different and individual souls, or matter, space, time, and modes of motion and rest. The many-sided (Anekánta) Jain philosophy differs from these one-sided (Ekánta) views. One soul can neither be other souls, nor it can be other non-soul substances. This fact is clear to the experience and realization of every wise man.

अहमिक्को खलु सुद्धो दंसणणाणमइओ सयारूवी।
णवि अत्थि मज्झ किंचिव अण्णं परमाणुमित्तं वि॥ ४३ ॥

अहमेकः खलु शुद्धो दर्शनज्ञानमयः सदाऽरूपी।
नैवास्ति मम किंचिदप्यन्यत् परमाणुमात्रमपि॥ ४३ ॥

43. I (am) one (*i. e.*, myself) really pure, full of perfect conation and knowledge, always immaterial. Another (*i. e.*, the non-self) is never mine in any way, even to the extent of an atom.

Commentary.

This Gatha explains the essence of this chapter. It shows what is "Samaya Sára". A right-believer must realise himself as being quite pure and in reality a store of all-knowledge, all-conation, all-happiness, all-peacefulness, without any connection with any particle of matter or with any attribute of matter, such as, colour, smell, taste and touch. This knowledge and belief of his own identity with an Omniscient, Omnipotent, Limitless Consciousness leads to real self-meditation and self-concentration, which is the only true path of liberation and happiness, from the real point of view. This is self-absorption (Sva-Samaya).

CHAPTER II.

Soul and Non-soul (Jiva-Ajiva).

अप्पाणमयाणंता मूढा दु परप्पवादिणो केई ।
जीवं अज्झवसाणं कम्मं च तहा परूविंति ॥ ४४ ॥

आत्मानमजानंतो मूढास्तु परमात्मवादिनः केचित् ।
जीवमध्यवसानं कर्म च तथा प्ररूपयंति ॥ ४४ ॥

44. Some ignorant persons, who do not know (what) soul (is), and yet declare other (than soul to be the) soul, describe soul as (if it were identical with) attachment (to worldly objects), and (as) Karma.

अवरे अज्झवसाणे सुतिव्वमंदाणुभावगं जीवं ।
मण्णंति तहा अवरे णोकम्मं चावि जीवोत्ति ॥ ४५ ॥

अपरेध्यवसानेषु तीव्रमंदानुभावगं जीवं ।
मन्यन्ते तथाऽपरे नोकर्म चापि जीवमिति ॥ ४५ ॥

45. Others consider the intense or mild action of the feelings of attachment as soul, and others (consider) quasi-Karmas as soul.

कम्मस्सुदयं जीवं अवरे कम्माणुभागमिच्छंति ।
तिव्वत्तणमंदत्तण गुणेहिं जो सो हवदि जीवो ॥ ४६ ॥

कर्मणउदयं जीवमपरे कर्मानुभागमिच्छन्ति ।
तीव्रत्वमंदत्वगुणाभ्यां यः स भवति जीवः ॥ ४६ ॥

46. Others (consider) the operation of Karma as soul, (and others consider that) soul is that which is (the result of) the intense and mild qualities of the fruition of Karmas.

जीवो कम्मं उदयं दोण्णिवि खलु केवि जीवमिच्छंति ।
अवरे संजोगेण दु कम्माणं जीवमिच्छंति ॥ ४७ ॥

जीवकर्म्मोभयं द्वे अपि खलु केचिज्जीवमिच्छन्ति ।
अपरे संयोगेन तु कर्मणां जीवमिच्छन्ति ॥ ४७ ॥

47. Others believe soul to be both the soul and Karmas combined together, and some believe the soul to be the result of the combination of Karmas.

एवं विहा बहुविहा परमप्पाणं वदंति दुम्मेहा ।
ते ण दु परप्पवादी णिच्छयवादीहिं णिद्दिट्ठा ॥ ४८ ॥

एवं विधा बहुविधाः परमात्मानं वदंति दुर्मेधसः ।
ते न तु परात्मवादिनः निश्चयवादिभिः निर्दिष्टाः ॥ ४८ ॥

48. Thus, in many ways, (persons) of perverse intellect call the soul other (than itself). (Such persons) are therefore classed by the knowers of Reality as (those who) describe the non-soul as soul.

Commentary.

Gathas 44 to 48 describe a few wrong and perverse views about the nature of soul. Practically all that is said in these views can apply to a mundane, imperfect, impure soul, while as a matter of fact this weak deluded embodied soul is a miserable shadow of the great Life which the SOUL in reality is.

Karmas are matter made up of very fine Karmic molecules. Physical bodies are formed of physical or Áháraka molecules, and are also matter. Attachment, etc., all passionate thought-activities and their mild or strong characters are due to the effect of deluding Karma, which is also matter. The operation of all Karmas or its mild or strong fruition is also material.

Thus, he who believes these matter-born and material causes and effect to be of the essence of soul cannot be a true knower and seer of the reality of the SOUL.

The object of emphasising the reality of the soul is that if we clearly understand our true nature, much of the bitterness, selfishness, cruelty, injustice, narrowness, crime, immorality, sin and suffering will be removed ; we shall rise high above our impure and contaminating surroundings, and in our daily worldly lives shall be enabled to conduct ourselves so that ultimate liberation will be assured, and the world will be turned into a stage for the attainment of Godhood.

एदे सव्वे भावा पोग्गलदव्वपरिणामणिप्पण्णा।
केवलिजिणेहिं भणिया किह ते जीवो ति उच्चंति ॥ ४६ ॥

एते सर्वभावाः पुद्गलद्रव्यपरिणामनिष्पन्नाः।
केवलिजिनैर्भणिताः कथं ते जीवा इत्युच्यंते ॥ ४६ ॥

49. (It is) said by the Perfect Conqueror that all these conditions are produced by the operation of material Karmas. How can they be called souls?

Commentary.

The conditions contemplated by the last Gathas are quite material and the soul is free of all material impurities. Its pure reality, in its real essence, has already been discussed in the first chapter.

अट्ठविहं पिय कम्मं सव्वं पुग्गलमयं जिणा विंति।
जस्स फलं तं वुच्चदि दुक्खंति विपच्चमाणस्स ॥ ५० ॥

अष्टविधमपिकर्म्म सर्वं पुद्गलमयं जिना ब्रुवंति।
यस्य फलं तदुच्यते दुःखमिति विपच्यमाणस्य ॥ ५० ॥

50. The Conquerors say (that) all the eight kinds of Karmas are all material. What is called pain is the (resulting) fruit of their maturity.

Commentary.

Pain, disappointment, disease, death, etc., are material from the real standpoint, because they are the result of Karmic matter. Here the operative thought-activity of the soul is also called material, as being the result of material Karma. All the impure conditions of a mundane soul are due to the operation of eight kinds of Karmas. Their fruition, on maturity, is what we call pain, because the soul is thereby obstructed from enjoying true and independent happiness born in the realization of self, shorn of interruptions, for all time. Only a soul free from the eight Karmas is always happy and perfect. There are eight Karmas of which the following four are called destructive (Ghâtíya):—(1) knowledge-obscuring which prevents knowledge, (2) conation-obscuring which prevents conation, (3) deluding Karmas which delude right belief and right conduct, (4) obstructive, which prevent the manifesta-

tion of soul-power. The other four are called non-destructive (Aghátíya). They are (1) feeling Karma, which brings about desirable and undesirable objects of pleasure-and-pain-feeling, (2) age Karma, which determines the duration of the soul's imprisonment in a condition of life, (3) body-making Karma which determines the formation of beautiful or ugly body, (4) family-determining Karma which invests the mundane soul with a high or low position or status. The most harmful of the 8 is the deluding Karma, which deludes the soul from right belief and right conduct. One who subdues delusion can conquer all the 8 Karmas and become a perfect conqueror.

ववहारस्स दरीसणमुवदेसो वण्णिदो जिणवरेहिं।
जीवा एदे सव्वे अज्झवसाणादओ भावाः ॥ ५१ ॥

व्यवहारस्य दर्शितं उपदेशो वर्णितो जिनवरैः।
जीवा एते सर्वेऽध्यवसानादयो भावाः ॥ ५१ ॥

51. All these thought-activities, attachment, etc., (are) souls. This has been described by the Conquerors as a statement from the practical standpoint.

Commentary.

If a question is raised: Attachment and all other thought-activities having been described in Jain Scriptures as due to the soul's modifications while here they are said not to belong to the soul, why should there be such different opinions on the same subject? The Áchárya answers: "Here they have been said to be material and not belonging to the soul, from the real point of view. Only from the practical standpoint, we can ascribe these material and impure thought-activities to the soul. Both opinions are correct, but each from its own different standpoint."

राया हु णिग्गदो त्तिय एसो बलसमुदयस्स आदेसो।
ववहारेण दु उच्चदि तत्थेको णिग्गदो राया ॥ ५२ ॥

राजा खलु निर्गत इत्येष बलसमुदयस्यादेशः।
व्यवहारेण तूच्यते तत्रैको निर्गतः राजा ॥ ५२ ॥

52. From the practical standpoint the remark is made of (his) military forces; "the king has gone out" (although

not) the king only (but also his military forces are) gone out (with him).

Commentary.

It is from the practical point of view a mere attribution of soul, its base accompaniment. Really otherwise the soul, pure, and in the full possession of its essential self, stands out alone. In common parlance, for instance, we speak of the king going out, though it would not be without many others going out with him.

एमेव य ववहारो अज्झवसाणादि अण्णभावाणं।
जीवोत्ति कदो सुत्ते तत्थेको णिच्छिदो जीवो ॥ ५३ ॥
एवमेव च व्यवहारोऽध्यवसानाद्यन्यभावानां।
जीव इति कृतः सूत्रे तत्रैको निश्चितो जीवः ॥ ५३ ॥

53. And similarly from the practical standpoint this has been said in the Scripture that this non-soul thought-activity, attachment, etc., (is) the soul. From the real standpoint the soul in itself is alone.

Commentary.

The soul in itself is alone; it is separate from the impure thought-activity, attachment, etc. In practice, however, it is united with its own non-self thought-activity, which is the result of the operation of its Karmic matter. Practical standpoint speaks of a thing so as to misrepresent its reality for the sake of explanation to the people in general. As a king may go out with his army, and it may be said that the king has gone out. Literally the words mean that it is the king only that has gone out. The going out of the army is not expressed in this imperfect, practical way of talking. Similarly the impure thought-activities are called soul, because they are connected with the soul. If we analyse, we shall find the soul as a pure knowing substance, entirely different from these thought-activities.

अरसमरूवमगंधं अव्वत्तं चेदणागुणमसद्दं।
जाण अलिंगग्गहणं जीवमणिद्दिट्ठ संठाणं ॥ ५४ ॥
अरसमरूपमगंधमव्यक्तं चेतनागुणमशब्दं।
जानीहि अलिंगग्रहणं जीवमनिर्दिष्टसंस्थानं ॥ ५४ ॥

54. Know the soul (to be) without taste, without colour, without smell, invisible, without sound, with consciousness as its attribute, cognisable by no (external) sign and without any material shape.

Commentary.

This Gatha distinguishes the soul from matter, which has necessarily colour, smell, taste, touch and a material shape. Material molecules can be visible and known by their figures. The soul on the other hand is the immaterial conscious substance and can only be realised by itself in self-absorption. It is no doubt with some form which in reality has power to pervade throughout the whole universe but owing to the operation of body-sub-class of body-making Karma, it contracts and expands according to the particular body occupied by it in its mundane condition. Thus it is said to be equal in size to the body which it occupies, but in the liberated condition it retains only a little less than the outline of its last body, because the body-making Karma being destroyed contraction and expansion of the soul are no longer possible.

जीवस्स णत्थि वण्णो णवि गंधोणवि रसो णवि य फासो ।
णवि रूवं ण सरीरं णवि संठाणं ण संघदणं ॥ ५५ ॥

जीवस्य नास्ति वर्णो नापि गंधो नापि रसो नापि च स्पर्शः ।
नापि रूपं न शरीरं नापि संस्थानं न संहननं ॥ ५५ ॥

55. In the soul, there is no colour, neither smell, nor taste and neither touch, nor materiality, nor body, nor (physical) figuration, nor (physical) constitution.

Commentary.

This Gatha further expands the description of the soul as given in the previous Gatha.

The material body has all these qualities while the soul has none of these.

जीवस्स णत्थि रागो णवि दोसो णेव विज्जदे मोहो ।
णो पच्चया ण कम्मं णोकम्मं चावि से णत्थि ॥ ५६ ॥

जीवस्य नास्ति रागो नापि द्वेषो नैव विद्यते मोहः ।
नो प्रत्यया न कर्म नोकर्म चापि तस्य नास्ति ॥ ५६ ॥

56. In the soul, there is no attachment, nor hatred; nor is there (any) delusion, nor Pratyaya (*i.e.*, the causes of bondage, wrong-belief, etc.), neither Karmic matter, and there is no quasi-Karma matter also in it.

Commentary.

From the pure real point of view the soul is devoid of all passionate thought-activities due to the operations of deluding Karma. Causes of inflow and bondage of Karmas are wrong belief, vowlessness, carelessness, passion and vibratory activity, through mind, body and speech. All these are the results of the operation of Karmas. So in a real soul, all these causes of bondage are absent. Material Karmic molecules out of which Karmas are bound in the form of our Karmic bodies and assimilative or Áhárak molecules, out of which physical, fluid and assimilative bodies are formed, are all matter. They can never be soul. Soul is always free from these.

जीवस्स णत्थि वग्गो ण वग्गणा णेय फड्डया केई ।
णो अज्झप्पट्ठाणा णेव य अणुभायठाणा वा ॥ ५७ ॥

जीवस्य नास्ति वर्गो न वर्गणा नैव स्पर्द्धकानि कानिचित् ।
नो अध्यवसानानि नैव चानुभागस्थानानि वा ॥ ५७ ॥

57. In the soul, there is no Varga (*i.e.*, a group of the degrees of a particular attribute in an atom), nor Vargaṇa (*i.e.*, a group of Vargas), nor Spardhaka (*i.e.*, a group of Vargaṇas) whatsoever, neither any degree of attachment or impure thought-activity, nor any degree of fruition.

Commentary.

Varga, Vargaṇa, Spardhaka are all material. Degrees of attachment and those of fruition appear in impure, unbodied souls, but they are entirely due to operation of Karmic matter only. The real soul is different and always free from all these impurities.

जीवस्स णत्थि केई जोगट्ठाणा ण बंधठाणा वा ।
णे वय उदयट्ठाणा णो मग्गण ट्ठाणया केई ॥ ५८ ॥

जीवस्य न संति कानिचिद्योगस्थानानि व बंधस्थानानि वा ।
नैव चोदयस्थानानि न मार्गणास्थानानि कानिचित् ॥ ५८ ॥

58. In the soul there is no place whatsoever for the soul's vibratory activity (which causes infow of Karmic matter), nor any place for bondage. And there is no place of operation (of Karmas) nor any place of soul-quest whatsoever.

Commentary.

Márgaṇá is a condition in which a mundane soul is necessarily found. There are 14 such sets of conditions.

Gati. **Condition of existence** :—These are of 4 kinds —human, sub-human, hellish and celestial.

Indriya. **Senses** :—They are 5—touch, taste, smell, sight and hearing.

Kaya. **Body** :—It is of 6 kinds—earth, water, fire, air, vegetable and mobile bodies.

Yoga. **Soul's vibrations** :—They are of 15 kinds :—

1. Mind vibration, true.
2. ,, ,, false.
3. ,, ,, mixed, true and false.
4. ,, ,, neutral, neither true nor false.
5. Speech vibration, true.
6. ,, ,, false.
7. ,, ,, mixed, true and false.
8. ,, ,, neutral, neither true nor false.
9. Body vibration physical.
10. ,, ,, ,, mixed with Karmic.
11. ,, ,, fluid.
12. ,, ,, ,, mixed with Karmic
13. ,, ,, assimilative.
14. ,, ,, ,, mixed with physical.
15. ,, ,, Karmic.

Veda. **Sex** :—It is of 3 kinds—masculine, feminine, common.

Kashaya. **Passions** :—They are of 4 kinds—anger, pride, deceit and greed.

Jnana. **Knowledge** :—It is of 8 kinds—sensitive, scriptural, visual, mental, perfect, and wrong-sensitive, wrong-scriptural and wrong visual.

Samyama. **Restraint** :—It is of 7 kinds—equanimity, recovery of equanimity after downfall, pure and absolute non-injury, slightest delusion, passionless, partial control, and non-control.

Darshana. **Conation** : It is of 4 kinds—ocular, non-ocular, visual and perfect.

Leshya. **Thought-paint** : - It is of 6 kinds—black, blue, dove-grey, yellow, pink and white.

Bhavya It is of 2 kinds -capacity or incapacity of being liberated.

Samyaktva. **Right belief** :- It is of 6 kinds—subsidential, destructive, destructive-subsidential, wrong-belief, downfall, mixed right and-wrong-belief.

Sanjna. It is of 2 kinds—rational and irrational.

Akaraka. It is of 2 kinds—taking or not-taking, no-Karmas or assimilative matter.

All these divisions of soul-quests are marked out with reference to the results of the operation of different Karmas. The pure soul has perfect knowledge, perfect conation, right belief and pure right conduct These have no reference to any operation of Karmas. Every soul from the real standpoint is free from all these distinctions of soul-quests. Gommatsára Jiva Kanḍa deals in detail with these 14 soul-quests and Karma Kanḍa with degrees of vibratory activity, bondage-places and operation-places. (*Vide* S. B. J. Vols. V and VI.)

णो ठिदि बंधट्ठाणा जीवस्स ण संकिलेसठाणा वा ।
णेव विसोहिट्ठाणा णो संजमलद्धिठाणा वा ॥ ५९ ॥

नो स्थितिबंधस्थानानि जीवस्य न संक्लेशस्थानानि वा ।
नैव विशुद्धिस्थानानि नो संयमलब्धिस्थानानि वा ॥ ५९ ॥

59. And in the soul (there is) no place of the duration of bondage, nor any place of passioned agitation. And also no place of mild passionateness nor any place of attainment of restraint.

Commentary.

All these are due to Karmic bondage. So far as passions only subside, places of restraint are acquired. But when they are destroyed, the soul in reality is full of perfect restraint.

णेव य जीवट्ठाणा ण गुणट्ठाणाय अत्थि जीवस्स ।
जेण दु एदे सव्वे पुग्गलदव्वस्स परिणामा ॥ ६० ॥

नैव च जीवस्थानानि न गुणस्थानानि वा संति जीवस्य ।
येन तु एते सर्वे पुद्गलद्रव्यस्य परिणामाः ॥ ६० ॥

60. And also (there) are no soul-classes, nor spiritual stages in the soul. Because, certainly all these conditions are caused by material substance (namely, karmic and physical matter).

Commentary.

Classes of Soul (*Jiva Samasa*) are 14. They are :—

Badara Ekendriya,	gross-bodied,	one-sensed	souls;
Sukshma Ekendriya,	fine-bodied,	one-sensed	souls;
Dvindriya ,,	gross-bodied	two ,,	,,
Trindriya ,,	,,	three ,,	,,
Chaturindriya	,,	four ,,	,,
Asaini panchendriya ,,	Irrational	five ,,	,,
Saini panchendriya ,,	Rational	,, ,,	,,

Each of these 7 is of 2 kinds—Paryápta with developability *viz.* the gaining within one Antar-Múhurta, by the soul of the capacity to develop fully the characteristics of the body into which it incarnates; Aparyápta with undevelopability : not so gaining, but dying within one Antar-Muhúrta. The spiritual stages are fourteen -wrong belief, downfall, mixed, vowless-right belief, partial vow, imperfect vow, perfect vow, new thought-activity, advanced thought-activity, slightest delusion, subsided-delusion, delusionless, vibratory omniscient, non-vibratory omniscient.

All these stages are ascribed to the soul with reference to delusion and vibratory activity. Both these are absent in a pure soul. The 14 classes also are due to the effect of body-making-Karma and so they are absent in a real soul. For a detailed description of the soul-classes, and spiritual stages, consult Gommatsára Jiva Kanḍa S. B. J. Vol. V.

ववहारेण दु एदे जीवस्स हवंति वण्णमादीया ।
गुणठाणंता भावा ण दु केई णिच्छयणयस्स ।। ६१ ।।
व्यवहारेण त्वेते जीवस्य भवंति वर्णाद्याः ।
गुणस्थानांताभावाः न तु केचिन्निश्चयनयस्य ।। ६१ ।।

61. Although from the practical standpoint these are (found) in the soul from colour up to stages of spirituality, yet from the real standpoint (there are) no (such) conditions whatever.

Commentary.

Looked at from the practical standpoint, all these conditions may be said to appertain to a mundane soul. Soul in its pure nature is, however, free of, and different from, these.

एदे हिय संबंधो जहेव खीरोदयं मुणेदव्वो ।
ण य हुंति तस्स ताणि दु उवओग गुणाधिगो जम्हा ॥६२॥
एतैश्च संबंधो यथैव क्षीरोदकं मंतव्यः ।
न च भवंति तस्य तानि तूपयोगगुणाधिको यस्मात् ॥ ६२ ॥

62. And the connection with these (conditions) should be known (to be) the same as (that of) milk (with) water. But all these are not in the soul, because (it is really) full of the attribute of conscious-attentiveness (*i.e.*, perfect conation and knowledge).

Commentary.

All the impure thought-activities and conditions of soul are due to its being bound by Karmic matter, the effects of which are infinitely more wonderful, mysterious and powerful than electric currents. If this Karmic matter is separated from the soul, the soul becomes its pure self, an enlightened Being full of All-knowledge, conation, happiness and power. But as pure water mixed with milk loses its ownness and is called milk ; so this soul, though pure, mixed with Karmic dirt has lost its soulness; and its material conditions are given the name of soul. A right-believer should therefore make a clear distinction between the two, and giving up attachment with what is foreign to him should believe his soul to be potentially possessed of all the attribute of the pure soul.

पंथे मुस्संतं पस्सिदूण लोगा भणंति ववहारी ।
मुस्सदि एसो पंथो ण य पंथो मुस्सदे केई ॥ ६३ ॥
पथि मुष्यमाणं दृष्ट्वा लोका भवंति व्यवहारिणः ।
मुष्यते एषः पंथा न च पंथा मुष्यते कश्चित् ॥ ६३ ॥

63. Common people, seeing some one looted, in the way, say, "the way is looted," but no way whatsoever is (really) looted.

तह जीवे कम्माणं णो कम्माणं च पस्सिदुं वण्णं ।
जीवस्स एस वण्णो जिणेहि ववहारदो उत्तो ॥ ६४ ॥

तथा जीवे कर्मणां च नोकर्मणां दृष्ट्वा वर्णं ।
जीवस्यैष वर्णो जिनैर्व्यवहारतः उक्तः ॥ ६४ ॥

64. Similarly, seeing the Karmic matter and colour of physical matter in the soul, (it) has been said by the Conquerors from the practical standpoint, "this colour (is) of the soul."

Commentary.

The expression "This road is looted" only means that the travellers proceeding by that road are robbed, and not that the road itself is the subject of robbery. Similarly, in common parlance, from the practical standpoint, we speak of mundane souls as black, white, red, one-sensed or five-sensed, gross, fine, beautiful, ugly. This is but the practical point of view. These phrases are not true in their literal sense. The wise know that colour, touch, taste, senses, etc., are attributed of matter only, and cannot properly be predicated of the true soul. From the pure real standpoint therefore, the soul is only itself, pure, perfect and immaterial ; and all the qualities of colour, etc., are true of it only from the practical point of view, as in its mundane condition it is bound with matter, and these qualities are rightly predicable of matter.

एवं रसगंधफासा संठाणादीय जे समुद्दिट्ठा ।
सव्वे ववहारस्स य णिच्छयदण्हू ववदिसंति ॥ ६५ ॥

एवं गंधरसस्पर्शसंस्थानादयः ये समुद्दिष्टाः ।
सर्वे व्यवहारस्य च निश्चयद्रष्टारो व्युपदिशंति ॥ ६५ ॥

65. Similarly taste, smell, touch, bodily-figure, etc., which have all been described (before), (have been described) from the practical standpoint:—thus do the seers of reality preach.

Commentary.

All the conditions produced in souls bound up with Karmic matter, as described in Gathas 55 to 60, are ascribed to souls from the practical point of view only. Even the spiritual stages or the

gradual increases of purity are not of the nature of a soul, when it is considered from the real point of view. The soul is quite free from all these soul classes, soul-quests and stages. They are relations and conditions springing up from its connection with matter.

तत्थभवे जीवाणं संसारत्थाणं होंति वरणादी ।
संसारपमुक्काणं णत्थि दु वरणादश्रो केई ॥ ६६ ॥

तत्र भवे जीवानां संसारस्थानां भवंति वर्णादयः ।
संसारप्रमुक्तानां न संति खलु वर्णादयः केऽपि ॥ ६६ ॥

66. In particular incarnations of mundane souls colour, etc., are (found). But in (the souls) liberated from cycle of existence there are no colour, etc., whatsoever.

Commentary.

Colour, etc., cannot be the attributes of a soul. Attributes are always inseparable from their substances, while colour, etc., are only seen in the material bodies, as belonging to matter. As soul is connected with them, they too are ascribed to souls from the practical point of view. When souls are free from material bondage, these vanish like passing sunshine and shade. Had they been attributes, they would not have become disassociated but must have been found in pure souls also.

जीवो चेव हि एदे सव्वे भावत्ति मराणसे जदि हि ।
जीवस्साजीवस्स य णत्ति विसेसो हि दे कोई ॥ ६७ ॥

जीवश्चैव ह्येते सर्वे भावा इति मन्यसे यदि हि ।
जीवस्याजीवस्य च नास्ति विशेषस्तु ते कोऽपि ॥ ६७ ॥

67. And also if thou holdest certainly all these conditions (to be) in the soul, really, then in reality (there) does not remain (any) difference whatsoever between the soul and the non-soul.

Commentary.

The special qualifications of matter are colour, etc , which distinguish it from soul and other immaterial substances. If these attributes be taken to be of the inseparable nature of the soul matter alone will be the existing substance. But that is impossible

because the nature of consciousness which is the inseparable nature of soul is evident to all, and is not found in non soul substances.

जदि संसारत्थाणं जीवाणं तुज्झ होंति वण्णादी ।
तम्हा संसारत्था जीवा रुवित्तमावण्णा ॥ ६८ ॥

अथ संसारस्थानां जीवानां तव भवंति वर्णादयः ।
तस्मात्संसारस्था जीवा रूपित्वमापन्नाः ॥ ६८ ॥

68. If (thou believest) colour, etc., to be (inseparably connected) with mundane souls, then mundane souls will acquire materiality.

Commentary.

This in fact amounts to identifying matter with soul.

एवं पोग्गलदव्वं जीवो तह लक्खणेण मूढमदी ।
णिव्वाणमुवगदो वि य जीवत्तं पोग्गलो पत्तो ॥ ६९ ॥

एवं पुद्गलद्रव्यं जीवस्तथालक्षणेन मूढमते ।
निर्वाणमुपगतोऽपि च जीवत्वं पुद्गलः प्राप्तः ॥ ६९ ॥

69. O thou, of perverse intellect, thus from thy mode of talk the material substance would become soul. And then matter, having attained Liberation, will acquire soulness.

Commentary.

In discarding the real standpoint, we lose all distinction between soul and non-soul. For, if the soul is inseparably united with matter and material conditions, in Liberation also it will carry this inseparable matter with it. That is, matter will attain Liberation. Liberation is absolute freedom from Karmic matter. That is, matter will attain freedom from itself. This is absurd. Therefore the real standpoint is essential to a proper consideration of soul. The fact is that though we may find colour, etc., and all material conditions in mundane souls, they are not the attributes of the soul. Water may be called dirty by being mixed with mud; but it cannot change itself into mud. A wise man always knows that dirtiness is a quality of mud and not of water. Similarly a soul may be called impure, angry, proud, bad, good, etc., owing to its connection with Karmic effects, but it is merely saying so in coming

mon speech. Really the soul cannot become other than what it is in its own pure nature.

एक्कं च दोण्णि तिण्णि य चत्तारि य पंच इंदिया जीवा।
बादरपज्जत्तिदरा पयडीओ णामकम्मस्स ॥ ७० ॥

एकं वा द्वे त्रीणि च चत्वारि च पंचेन्द्रियाणि जीवाः।
बादरपर्याप्तेतराः प्रकृतयो नामकर्मणः ॥ ७० ॥

70. One and two, three and four, and five-sensed souls, gross and developable (Paryápta) and their opposites (fine and undevelopable Súkshma and Aparyápta) (these are) natures (Prakriti) of body—making (Náma) Karma.

एदेहिय णिव्वत्ता जीवट्ठाणा दु करणभूदाहिं।
पयडीहिं पोग्गलमईहिं ताहिं कह भण्णदे जीवो ॥ ७१ ॥

एताभिश्च निर्वृत्तानि जीवस्थानानि करणभूताभिः।
प्रकृतिभिः पुद्गलमयीभिस्ताभिः कथं भण्यते जीवः ॥ ७१ ॥

71. These classes of souls (14 Jiva samása) are formed by their own material modifications, influenced by their auxiliary causes. How can they be called souls (in reality)?

Commentary.

A mundane soul is entangled in the bondage of the body-making Karma. It is of 93 kinds (*vide* Gommatasara Karma-Kanda, S. B. J., Vol. VI.). The natures enumerated in Gatha 70 are included in these 93 sub-classes. Mundane souls are called one-sensed, etc., owing to the condition of the physical body as determined by the operation of this body-making Karma and its 93 sub-classes and innumerable varieties in these 93 sub-classes. They cannot be of the soul's own nature. Thus, from the real point of view, souls are free from all these material conditions.

पज्जत्तापज्जत्ता जे सुहुमा बादरा य जे चेव।
देहस्स जीवसण्णा सुत्ते ववहारदो उत्ता ॥ ७२ ॥

पर्याप्तापर्याप्ता ये सूक्ष्मा बादराश्च ये चैव।
देहस्य जीवसंज्ञाः सूत्रे व्यवहारतः उक्ताः ॥ ७२ ॥

72. In the Scripture the souls are said to be developable, undevelopable, fine and gross, (because) the soul's name is given to the body from the practical standpoint.

Commentary.

Here again the author clears up a doubt which may be entertained by a student who has read only such Jain scriptures in which the practical point of view is mainly dealt with, and in which all these conditions are predicated, being conditions of the soul. Though ascribed to souls, souls by their own nature, are really not these. The soul in its pure state is free from the distinction of developability or otherwise.

मोहणकम्मस्सुदया दु वण्णिदा जे इमे गुणट्ठाणा।
ते कह हवंति जीवा ते णिच्चमचेदणा उत्ता ॥ ७३ ॥

मोहनकर्मण उदयात्तु वर्णितानि यानीमानि गुणस्थानानि।
तानि कथं भवंति जीवा यानि नित्यमचेतनान्युक्तानि ॥ ७३ ॥

73. And these spiritual stages which are said (to be) due to the operation of deluding Karmas, how can they be souls? They are always said to be devoid of (pure) consciousness.

Commentary.

The so-called 14 spiritual stages are not the soul's real pure conditions. They are not found in liberation, in pure souls. They are due to the bondage of souls with deluding Karma and to vibrations caused by the operation of body-making Karma. Shri Kund Kunda Acharya has done great good to seekers of Truth by pointing out the key of knowledge, for whosoever understands things only from practical point of view cannot acquire right belief (*vide* Gatha 14). One-sided view means wrong belief. In this second chapter, the author has refuted all the views of wrong-believers who described soul in different ways; and has proved that it is a real substance quite apart from all impure thought-activities. It is potentially God. This belief that I am God is a cause of attaining Godhood by concentrating one's attention upon one's Godhood itself.

The Author reiterates again and again the primary distinction between the Living and the non-Living. The two contradict each other. The one can never lose its own attributes and acquire the es-

sential and special attributes of the other. The one can never become the other. The Living can in no way possibly become tho non-Living. The non-Living can never become the Living. The Living and it alone has Life, Consciousness, Attention, Knowledge and therefore moral and spiritual responsibility. The non-Living is incapable of Life, Consciousness, Attention and Knowledge. The non-Living substance, Matter, alone has touch, taste, colour, etc., forming the infinite variety of the objects of the Universe. The non-Matter Soul can never have touch, taste, colour, etc., etc., the attributes of Matter and of it alone. Indeed, the Soul—Pure Soul—may be said to be the Monarch of Siddha Shila, the Abode of the Liberated, at the top of the Universe, and of the whole Universe and non-Universe only from the point of view of its Omniscience. The Vibration, the Delusion, the Colour and Mundane existence of the Universe is certainly Matter, and it alone. Is Matter not thus a full and true paraphrase of Satan, as the theological conception of Evil, Sin, Temptation, Delusion, Limitation, Weakness, Sorrow, etc., etc. – the ever-present and seemingly so powerful an antithesis of God ? In the aspect of Jainism as insisted upon by the Great Saint Kunda-Kunda in the first century B. C., in this book, God *versus* Satan becomes Pure Soul *versus* Matter. God is Pure Soul. Satan is Pure Matter, the tempter, seducer, deluder and Jailor of Soul. Our mundane condition is a child of Matter. The deluded Soul is bound with Matter; but none-the-less this Matter with all its variety and attraction and might is absolutely incapable of becoming anything but Matter itself, or of making Soul anything but the Soul itself. Indeed here, the Holy Preceptor Kunda-Kunda rushes up to the highest heights of pure monism of Vedanta, but is not captured by it. In glorifying the Soul and in insisting upon its independence of and entire freedom from Matter, he never forgets in the least the equal independence of and entire freedom from Soul, of Matter. The two are there. Both are mighty in their separate, individual natures. It is only a deluded person, who mistakes their temporary union and resultant mundane life as altering the true inner nature of either of the two. The thing to remember is that all mundane life is Matter-born, Matter. All its variety is Matter. This should be clearly realised. The Soul is different and quite distinct from this beautiful net and coil and dance of Matter, Prakriti, of the Sámkhya School of Philosophy. The spectator may be engrossed in the dancer, but he is not the dancer. The King may be in prison; but the King is not the prison, nor is the prison the King. And neither can ever become the other. The

two are entirely different; and any view to the slightest degree contrary to this, spells delusion, mistake, perversity or wrong belief. The right-believer knows the unbridgeable gulf between the two and realises the Soul as a supreme, essential, primary, eternal, indestructible reality.

CHAPTER III.

The Ethic of Action.

जाव ण वेदि विसेसं तरं तु आदासवाण दोहूणंपि ।
अण्णाणी ताव दु सो कोधादिसु वट्टदे जीवो ॥ ७४ ॥

यावन्न वेत्ति विशेषांतरं त्वात्मस्रवयोर्द्वयोरपि ।
अज्ञानी तावत्स क्रोधादिषु वर्त्तते जीवः ॥ ७४ ॥

74. And so long as he does not know the special difference between the two (*i.e.*, the pure) soul and the (thought) inflow (in the form of anger, etc.); till then he is ignorant. (Such a) soul indulges in anger, etc. (as being one with them).

Commentary.

This chapter contains the refutation of the wrong belief which takes the thought-activities of anger, pride, deceit, greed, etc., to be the soul's own actions and the soul to be their actor. So long as a soul does not recognise its own true nature which is passionlessness, it identifies itself with the passions of anger, etc. Yet an ignorant man, the deluded mundane soul, can never realise his true SELF as being really devoid of all thought-activities and full only of his own (Párinámika) thought-activity. The ignorant man indulges freely in anger, etc. He is subjected to inflow of Karmas, owing to this perverse belief, and suffers the miseries of mundane existence.

कोधादिसु वट्टंतस्स तस्स कम्मस्स संचओ होदि ।
जीवस्सेवं बंधो भणिदो खलु सव्वदरसीहिं ॥ ७५ ॥

क्रोधादिषु वर्त्तमानस्य तस्य कर्मणः संचयो भवति ।
जीवस्यैवं बंधो भणितः खलु सर्वदर्शिभिः ॥ ७५ ॥

75. **In the soul indulging in anger, etc., the accumulation (the soaking) of Karmas takes place. Thus has the bondage of the soul been described by the Self-seeing.**

Commentary.

Bondage is of 4 kinds -(1) Prakriti (nature) which varies according to the particular kind of Karmic molecules which combine with the soul according to the chartacter of the vibrations of mind, speech or body, which produces the inflow; (2) Pradesha (molecular), according to the less or more number of Karmic moleculas bound at each instant; (3) Sthiti (duration), the duration of bondage is determined by the degrees of passions; (4) Anubhága (fruition). the kind of fruition, mild or strong, is determined by the degree of intensity of passions. Deluding Karma is the chief cause of bondage which results in mundane wanderings and sufferings. It is of 28 kinds. (*Vide* Tattvártha Sutra, Chapter 8, by Mr. J. L. Jaini, S. B. J., Vol II.) Out of them wrong belief (Mithyátwa), and the four error-feeding passions (Anantánubandhi kasháya) bring about such bondage as is the chief cause of sufferings in hellish and sub-human conditions of existence. The souls who have subdued them and become right-believers (Samyak-drishti) bind Karmas owing to other passions, but their bondage is golden, soft and pleasant compared with the galling prick and pain of the iron-thorns of hellish and sub-human bondage. These gilt-caged souls are born in celestial and human conditions of pleasant and agreeable circumstances. This bondage does not hinder the path of liberation. It is wrong belief and error-feeding passions which are the main cause of continuous cycle of existences. One who has conquered them must be liberated after sometime, which in the infinity of time is almost nothing. A wrong-believer on the other hand identifies himself with impure thought-acti vities as if they were his own actions. A right-believer knows them to result from the passion Karmas. He takes them to be not his own real thoughts. He believes that his real thoughts are pure. Thus ignorance and wrong belief are here shown to be the chief causes of bondage.

जइया इमेण जीवेण अप्पणो आसवाण य तहेव ।
णादं होदि विसेसंतरं तु तइया ण बंधो से ॥ ७६ ॥

यदानेन जीवेनात्मनः आस्रवाणां च तथैव ।
ज्ञातं भवति विशेषांतरं तु तदा न बंधस्तस्य ॥ ७६ ॥

76. But when by this soul is realised the special difference between the (pure) soul and the (thought-activity causing) inflow, then (there is) no bondage in that (soul).

Commentary.

Here is emphasised the fact that the knower of Truth is free from bondage and that when knowledge of the truth about soul is acquired, bondage, which is the cause of infinite mundane lives, ceases. When a person realises the purity of his soul and knows that the thought-activities causing inflow of Karmas are not his, but are due to deluding Karmas bound with his soul, he gives them up, and bondage slackens or ceases. Then he becomes a right-believer. totally free from the bondage of the strong Karmas which are bound by ignorance and deep-rooted wrong belief. A right-believer may be said to be free even now, because he knows the path, and must follow it so long as he retains the right belief.

णादूण आसवाणं असुचित्तं च विवरीयभावं च ।
दुक्खस्स कारणं ति य तदो णियत्तिं कुणदि जीवो ॥ ७७ ॥

ज्ञात्वा आस्रवाणामशुचित्वं च विपरीतभावं च ।
दुःखस्य कारणानीति च ततो निवृत्तिं करोति जीवः ॥ ७७ ॥

77. (When the soul) has known the impurity of inflow-thoughts and (their) contrariety (to the soul) and (their being) causes of mundane misery, then the soul turns back from them.

Commentary.

A wrong believer who indulges in impure thought-activities does not recognise them to be foreign to his own inner essence. A right-believer knows that anger and other passions are impure, quite contrary to the nature of his soul, and also that they are the causes of physical sufferings, and that if they do not delude him from Himself, he cannot suffer trouble in the four conditions of existence. From the moment that he thus believes them to be his real enemies, his intimacy with, and friendly attitude towards them, ceases and he determines to be freed from them as soon as possible Right belief spells victory over the passions; wrong belief and error-feeding passions are at once brought under control. Though a right-believer, without vows in the 4th spiritual stage, and with only partial vows in the 5th stage, has passionate activities of the

life of a layman, his right belief makes his knowledge right, and his right knowledge leads to right conduct. He is alive to the weakness of his conduct and tries to strengthen it as far as possible. His practice of self-realisation commences from the time he becomes a right-believer. His right belief is indeed a form of self-realisation. The practice of self-realisation is the real conduct. It produces purity which shortens the duration of passion-breeding Karmas and weakens their strength. By gradual practice, when the vowless soul subdues the partial-vow-preventing passions (Apratyákhyánávarana Kasháya) he adopts the vows of a layman. There are eleven grades of the house-holder's life. So far as he weakens the operation of other passions, he advances higher in these classes. When by the practice of self-realisation he subdues the total-vow-preventing passions (Pratyákhyánávarana Kasháya he becomes a saint with full vows. Thus really, self-knowledge and self-realisation bring about complete freedom from all-deluding Karma, and when the deluding Karma is destroyed, he becomes an Omniscient within one antar múhúrta and is the adorable of all animals, men and celestials as the Ideal Perfection of Peace and Bliss.

अहमिक्को खलु सुद्धो य णिम्ममो णाणदंसणसमग्गो ।
तह्मि ठिदो तच्चित्तो सव्वे एदे खयं णेमि ॥ ७८ ॥

अहमेकः खलु शुद्धश्च निर्ममतः ज्ञानदर्शनसमग्रः ।
तस्मिन् स्थितस्तच्चित्तः सर्वानेतान् क्षयं नयामि ॥ ७८ ॥

78. I (am) certainly the one, pure, unattached to the non-self, full of perfect conation and knowledge; fixed in that (pure soul), and absorbed in that, I shall lead all these (anger, etc.) to destruction.

Commentary.

A right-believer having fully understood his soul to be not the real actor of anger, etc., realises himself as having an individuality distinct from all souls and non-souls, quite pure, with no attachment to any one and full of its own real attributes of conation, knowledge, peace, power and happiness. This self-realisation weakens the forces of Karmas, which affect passionate thought-activities. This self-realisation or self-absorption also destroys the deluding Karma and makes the soul free from all sorts of bondage. It is therefore necessary to practise self-realisation.

जीवणिबद्धा एदे अधुव अणिच्चा तहा असरणा य ।
दुक्खा दुक्खफलाणि य णादूण णियत्तदे तेसु ॥ ७९ ॥

जीवनिबद्धा एते अध्रुवा अनित्यास्तथा अशरणाश्च ।
दुःखानि दुःखफलानि च ज्ञात्वा निवर्त्तते तेभ्यः ॥ ७९ ॥

79. Knowing these (anger, etc.) which are bound to the soul, as transitory, impermanent, helpless, and painful (now) and pain-producing (in the future), (a right-believer) turns back from them.

Commentary.

A right-believer correctly analyses his soul as distinct from anger and other impure thought-activities. The right-believer contemplates that *his passion is due to the passion Karma bound to the* soul; that this impure thought can last only for a limited time. It is not eternal; it is born and it dies, *i.e.*, it is bound to the soul, and then on maturing, operates and is shed off; and no forces or circumstances can then prevent such shedding off. It is itself painful, when it operates, and it causes the bondage of undesirable Karma, the operation of which results in pains for the future. The right-believer sees that this soul is his own, is lasting, is a place of complete shelter, happiness and joy now and for evermore. This self-analysis frees him from his enemy—anger, etc., and he acquires a closer grasp of his own self. Thus when self-contemplation begins the self-realisation is gained.

कम्मस्स य परिणामं णोकम्मस्सय तहेव परिणामं ।
ण करेदि एदमादा जो जाणादि सो हवदि णाणी ॥ ८० ॥

कर्मणश्च परिणामं नो कर्मणश्च तथैव परिणामं ।
न करोत्येनमात्मा यो जानाति स भवति ज्ञानी ॥ ८० ॥

80. And the soul does not (primarily) cause modification of Karmic matter and similarly modification of quasi-Karmic matter. He who realises this, is the knower.

Commentary.

He alone is a true knower who realises that the root cause of Karmic and quasi-Karmic bodies is matter itself which is unconscious and quite different from the conscious soul and that he is not

an actor or doer or producer of them. It is a natural and scientific process that whenever impure thought-activities are present in a soul, Karmic and quasi Karmic matter will automatically flow in and will unite with the previously existing Karmic and quasi-Karmic matter respectively. The bondage of Karma does not depend or follow the wishes of the embodied soul. No such soul would ever desire the bondage of evil Karmas ; and good Karmas will not flow in simply because of his wishes, if his thought-activities are not such as to invite the inflow of good Karmas. Thus soul is not really the binder of Karmas. A right-believer does not wish for impure thought-activities ; but being not sufficiently strong in soul-power he is subjected to anger, etc., through the operation of Karmas, leading to fresh bondage. A right-believer knows all this and does not identify himself with these thoughts and Karmas. He always believes his soul to be the doer and producer of his own soul modifications only.

कत्ता आदा भणिदो णय कत्ता केण सो उवाएण ।
धम्मादी परिणामे जो जाणदि सो हवदि णाणी ॥ ८१ ॥

कर्त्ता आत्मा भणितः न च कर्त्ता केन स उपायेन ।
धर्मादीन् परिणामान् यो जानाति स भवति ज्ञानी ॥ ८१ ॥

81. The soul has been called the doer of meritorious and (demeritorious) thought-activities (from practical standpoint); but it (is really) not the doer (of them) by any means whatsoever. He who knows (this) is the (right) knower.

Commentary.

An impure soul, engaged and engrossed in material pursuits, is subjected to good or bad thoughts owing to the operation of passions and vibratary activity ; so it is said to be the doer of these thoughts, which are not pure. From the real standpoint, the soul is a pure conscious being without any desire, or regard for, or attachment to, any good or bad thing, whatsoever. He is merely the knower of all conditions, like a mirror which, though showing fire burning in it, is not burnt because there is no fire in it, but merely a reflection of it. Similarly the soul's real nature is to know and be one with himself and to know all other things as they are. He who finds this key to right knowledge is a man with right knowledge.

णवि परिणमदि ण गिह्णदि उप्पज्जदि ण परदव्वपज्जाए ।
णाणी जाणंतो वि हु पुग्गलकम्मं अणेय विहं ॥ ८२ ॥

नापि परिणमति न गृह्णात्युत्पद्यते न परद्रव्यपर्याये ।
ज्ञानी जानन्नपि खलु पुद्गलकर्मानेकविधम् ॥ ८२ ॥

82. And the knower (Himself) certainly knowing material Karmas of many kinds neither modifies, nor assimilates, nor is transformed into the form of non-self-substance.

Commentary.

The possessor of right knowledge knows the soul's character, it not being the doer of deeds. Material Karmas flow into an embodied soul by themselves, having found an auxiliary cause in the vibrations and passions which already exist in the mundane soul. The root cause of Karmic bondage is matter of Karmic molecules. The material Karma itself modifies into Karmic bondage and is assimilated by old Karmic bondage existing in a mundane soul. Soul being immaterial does not modify itself in any way into the material Karmas. The right-knower understands all kinds of activities of matter and believes that soul cannot acquire any attributes which are special to matter. In mundane life soul has vibrations and passions due to past Karmas. They become only an auxiliary cause for the inflow and bondage of fresh Karmic matter. In the pure nature of soul there are neither vibrations nor passions. So from the pure real standpoint, soul is neither the root nor the auxiliary cause of Karmic bondage. A right-believer, fixing his thought on this real standpoint, realises himself as not being the doer of any actions which are non-self, but knows that he is the knower, devoid of all attachment whatsoever.

णवि परिणमदि ण गिह्णदि उप्पज्जदि ण परदव्व पज्जाए ।
णाणी जाणंतो विहु सगपरिणामं अणेय विहं ॥ ८३ ॥

नापि परिणमति न गृह्णात्युत्पद्यते न परद्रव्यपर्याये ।
ज्ञानी जानन्नपि खलु स्वकपरिणाममनेकविधम् ॥ ८३ ॥

83. And certainly the knower, knowing his own thought-activity of many kinds, neither modifies, nor assimi-

lates, nor is transformed into the form of non-self substance.

Commentary.

A right-knower knows that there are pure and impure thought-activities of soul. These thought-activities are all modifications of the soul's consciousness. He knows that these modifications of soul or of consciousness are not material. He further knows that his own consciousness, though similar, is distinct from the consciousness of every other individual soul. He therefore takes his conscious thoughts as his own but does not identify himself with any other soul or with the non-soul substances to which those thoughts may relate. He believes that matter modifies into its own material modifications and each soul modifies into its own individual consciousness. Soul and matter cannot modify themselves into one another. Soul will always remain soul, matter will remain matter. From the pure real standpoint a right-knower knows that soul is capable of only pure, peaceful and blissful thought-activities, and he should therefore realize them in order to achieve self-absorption.

णवि परिणमदि ण गिह्णदि उप्पज्जदि ण परदव्व पज्जाए ।
णाणी जाणंतो वि हु पुग्गलकम्मफलमणंतं ॥ ८४ ॥

नापि परिणमति न गृह्णात्युत्पद्यते न परद्रव्यपर्याये ।
ज्ञानी जानन्नपि खलु पुद्गलकर्मफलमनंतं ॥ ८४ ॥

84. And certainly the knower, knowing infinite (kinds) of fruition of material Karmas, neither modifies, nor assimilates, nor is transformed into the forms of non-self substance.

Commentary.

In this world mundane souls reap the fruits of their past Karmas in the form of pain and pleasure and other conditions of body-formation, etc. A right-knower knows that as soul is really free from material bondage, so it is also free from different kinds of fruition. Neither riches nor calamities produce any deep effect on the mind of a right-knower. He is neither overflowed with pride and joy on gaining a desired object, nor is he downcast with sorrow and grief on separation from agreeable and connection with disagreeable objects. He believes true happiness to be his own nature and independent of all other things. He is satisfied with the

feeling which fills him in the state of self-realisation. Thus he does not identify himself with the Karmas, and is absorbed in the nature of his soul, altogether unaffected by Karmas.

णवि परिणमदि ण गिह्णदि उप्पज्जदि ण परदव्व पज्जाए।
पुग्गलदव्वं पि तहा परिणमदि सएहिं भावेहिं ॥ ८५ ॥
नापि परिणमति न गृह्णात्युत्पद्यते न परद्रव्यपर्यायेण ।
पुद्गलद्रव्यमपि तथा परिणमति स्वकैर्भावैः ॥ ८५ ॥

85. Similarly matter-substance also is shaped into its own modifications, (it) neither modifies, nor assimilates nor is transferred into the forms of other substance.

Commentary.

Just as from eternity a soul is bound with Karmic matter, and binds fresh Karmas, and reaps the fruits thereof, without however itself becoming matter, or something other than what it really is; so matter though externally bound with soul, and always changing into new Karmas by the mundane souls' vibrations and passions forms the souls' bodies, etc., yet it never becomes other than itself, *i.e.*, mere lifeless, unconscious matter. Matter can never modify into soul, nor the *vice versa.* The Jain doctrine does not subscribe to the view that all matter and soul etc., have their origin in one Great Soul or Creator, or that the soul has no real separate existence, and that all its conscious activities are due to modifications of lifeless matter only. According to Jainism, both soul and matter are real. Each one of the infinite number of souls, ever existing in the universe, is a distinct entity with its own separate existence and destiny, according to its own actions and spiritual progress. The eternal union of soul and matter or the bondage of soul by Karmic matter means mundane existence; their separation, liberation. Nothing is annihilated; neither matter, nor soul; both are eternal in their nature and attributes.

जीवपरिणामहेदुं कम्मत्तं पुग्गला परिणमंति ।
पुग्गलकम्मणिमित्तं तहेव जीवो वि परिणमदि ॥ ८६ ॥
जीवपरिणामहेतुं कर्मत्वं पुद्गलाः परिणमंति ।
पुद्गलकर्मनिमित्तं तथैव जीवोऽपि परिणमति ॥ ८६ ॥

86. Material molecules are transformed into Karmas (of 8 kinds) by reason of the (mundane) soul's thought-activity ; similarly the (mundane) soul also is transformed (into its impure thought-activity) by reason of (operation of) Karmic matter.

Commentary.

Though the soul and matter are two separate substances, they both act and react upon each other in the mundane phase of their existence. For example, the thought-activity of a potter becomes the cause of the formation of a pot : and a pot becomes the cause of the thought in the potter's mind of building similar pots. The real cause of a pot is clay, the matter of the pot itself. But the thought-activity of the potter's mind becomes an auxiliary cause. So the old Karmas become the auxiliary causes of modification of soul's vibrations and passions. The mundane soul, bound with Karmic matter, becomes affected by this operation of old Karmas, with impure thought-activities and vibrations, which become auxiliary causes of inflow of fresh Karmic molecules and of their bondage with soul in the form of Karmas. This fact of mundane life must be fully understood; so as to leave no room for the deluded belief that the Soul can in any way become one with these thought-activities, passions and vibrations.

णवि कुव्वदि कम्मगुणे जीवो कम्मं तहेव जीवगुणे ।
अण्णोण्णणिमित्तेण दु परिणामं जाण दोण्हंपि ॥ ८७ ॥

नापि करोति कर्मगुणान् जीवः कर्म तथैव जीवगुणान् ।
अन्योन्यनिमित्तेन तु परिणामं जानीहि द्वयोरपि ॥ ८७ ॥

87. The soul never produces the attributes of Karmic matter ; similarly the Karmas (never produce) the attributes of soul and of the modifications of these two, know each one to be the auxiliary cause of the other.

Commentary.

This emphasises the view stated in the previous Gatha. Every substance is a combination of its own attributes. All its attributes with all its modifications are inherent in that substance. The common attribute of individuality (Aguru-laghu) keeps each substance separate from all the other substances. It prevents any substance or group of attributes and modifications from becoming another subs-

tance or group of attributes and modifications. One substance can never become another. They experience mutual and auxiliary actions and interactions. Space locates substances. Time gives duration, newness, oldness, continuity, change or permanence. Dharma helps the movements of souls and matter ; Adharma, the cessation of movements. Mighty matter invests the potentially Almighty Soul with the Karmic and other bodies, and thus makes the Monarch, the Lord of the Universe, act the comedy and tragedy of endless cycles of an earthly existence. The Almighty Soul itself owns and masters all other substances by his knowledge of them. All substances possess the attribute of knowability.

The great Samsara is really a drama of two principal actors ; matter is an auxiliary cause of producing impure thought-activity of attachment, hatred, pain, and pleasure etc., while the mundane soul's impure thought-activities become causes of modification of matter into Karmic bondage, formation of food, houses, clothes, pots and different articles. A right-knower knows the true nature of the phenomena of the universe.

एदेण कारणेण दु कत्ता आदा सएण भावेण ।
पुग्गलकम्मकदाणं ण दु कत्ता सव्वभावाणं ॥ ८८ ॥

एतेन कारणेन तु कर्त्ता आत्मा स्वकेन भावेन ।
पुद्गलकर्मकृतानां न तु कर्त्ता सर्वभावानां ॥ ८८ ॥

88. For this reason, really the soul is the doer (of its modifications) by its own thought-activity. And is not the doer of all the modifications caused by Karmic matter.

Commentary.

Every substance modifies only into its own forms ; the soul therefore modifies into its own thought-activities. It cannot cause the modification of material forms. Karmas bound to mundane souls are caused only by the material Karmic molecules.

णिच्छयणयस्स एवं आदा अप्पाणमेव हि करेदि ।
वेदयदि पुणो. तं चेव जाण अत्ता दु अत्ताणं ॥ ८६ ॥

निश्चयनयस्यैवमात्मात्मानमेव हि करोति ।
वेदयते पुनस्तं चैव जानीहि आत्मा त्वात्मानं ॥ ८६ ॥

89. Thus from the real standpoint the soul really causes or is the doer of (its own modifications). Again know (that) the soul also enjoys its ownself.

Commentary.

The soul being the conscious being, always modifies itself into its own consciousness. As a sea being fretted by the winds or merely ruffled by a mild bree ze changes into and is the cause of its own waves but not of the blowing of the wind ; so the soul whether subjected to operation of passions or otherwise performs its own impure or pure conscious thought activities. The real standpoint emphasises the fact that every substance is the modifier of its own forms only.

ववहारस्स दु आदा पुग्गलकम्मं करेदि अणेयविहं।
तं चेव य वेदयदे पुग्गलकम्मं अणेयविहं ॥ ९० ॥

व्यवहारस्य त्वात्मा पुद्गलकर्म करोति नैकविधम्।
तच्चैव पुनर्वेदयते पुद्गलकर्मानेकविधं ॥ ९० ॥

90. And the (mundane) soul from the practical standpoint does (or produces) many kinds of material Karmas and it also enjoys (the material fruits of) material Karmas of many kinds.

Commentary.

Just as a potter considers himself to be the doer or producer of a clay pot, and enjoyer of it by using it or selling it ; so from the practical point of view the (mundane) soul is said to be the binder of Karmas, the doer or causer of other inanimate things, *e.g.*, clothing, houses, utensils, etc., and the enjoyer of sense-objects or sufferer of pain on account of his having or not having certain things. The potter has only been an auxiliary cause of the clay matter of the pot acquiring the form of the pot, but from the practical point of view he is rightly described as the maker of the pot. He could not obviously make one grain of sand or earth, of which the pot is made. But accident or nature may have taken a million years or more to make the clay-matter of the pot. Thus from the practical standpoint the potter makes the pot and enjoys it, by looking at its beauty or getting its price. The pure soul cannot make or cause one slightest thrill of anger, pride, deceipt or greed, ridicule, jest, sorrow, fear, disgust, like, dislike, or sexual

inclination. These are material conditions, independent of the pure soul. But the mundane soul which wears his Karmic body of matter, is by means of it, continuously attracting and shedding matter of Karmas. Thus from the practical point of view, the soul may be said to be the producer of Karmas and the enjoyer of the fruits thereof. From the pure real point of view, the soul is only the doer of its own pure conscious activities and enjoyer of its own natural peace and happiness. The point here, as in the preceding Gathas, is that each substance modifies only within its own attributes and therefore can be said to be the doer and enjoyer of its own modifications.

जदि पुग्गलकम्ममिणं कुव्वदि तं चेव वेदयदि आदा ।
दो किरियावादित्तं पसजदि सम्मं जिणावमदं ॥ ९१ ॥

यदि पुद्गलकर्मेदं करोति तच्चैव वेदयते आत्मा ।
द्विक्रियावादित्वं प्रसजति सम्यक् जिनावमतं ॥ ९१ ॥

91. If the soul causes this Karmic matter, and enjoys the same, (from the real standpoint also), there results the doctrine that one primary cause can produce contradictory primary effects. (Such is the) right teaching of the Conqueror.

Commentary.

Here the author again emphasises the distinction between the real and the practical points of view. The real deals with the Pure Real Soul only. The practical with the soul as we find it in practice impure, embodied, mundane, affected by Karmas, passions, pains, pleasure, wrong belief etc., etc. From the practical standpoint this embodied matter-clad soul may be said to cause material Karmic conditions and to reap the harvest sown by it. Should some hasty pupil conclude from this that the soul sometimes can cause non-soul or material conditions, he would be surely mistaken. The Author therefore insists that one substance cannot perform two kinds of quite contradictory actions. Conscious substances can only be modified into conscious, while unconscious substances into unconscious. Every action is but a change in the form of the original thing. The past form is the cause, while the present form is its effect.

जह्मा दु अत्तभावं पोग्गलभावं च दोवि कुव्वंति ॥
तेण दु मिच्छादिट्ठी दोकिरियावादिणो होंति ॥ ९२ ॥

यस्मात्त्वात्मभावं पुद्गलभावं च द्वावपि कुर्वंति ।
तेन तु मिथ्यादृष्टयो द्विक्रियावादिनो भवंति ॥ ९२ ॥

92. Because thus (they) hold both soul and matter-natures (to be caused by the same); therefore the followers of the double doctrine are wrong believers.

Commentary.

They who hold the view that conscious soul is the root cause of both the conscious and unconscious material modifications are wrong-believers. Their opinion means identification of soul with matter. They do not recognise the essential, eternal, and ineradicable distinction of soul from non-soul, *i.e.*, from matter. They are closely in touch with material things and material consequences. They cannot see that these worldly things are material, born of matter and can in no way be caused by the soul, which is conscious, non-matter.

पोग्गलकम्मणिमित्तं जह आदा कुणदि अप्पणो भावं ।
पोग्गलकम्मणिमित्तं तह वेददि अप्पणो भावं ॥ ९३ ॥

पुद्गलकर्मनिमित्तं यथात्मा करोति आत्मनः भावं ।
पुद्गलकर्मनिमित्तं तथा वेदयति आत्मनो भावं ॥ ९३ ॥

93. As the soul produces its own (impure) thought-activity by the auxiliary cause of material Karmas, similarly it enjoys its own (impure) thought-activity by the help of material Karmas.

Commentary.

Here the author points out the correct view that when material Karmas, such as deluding, knowledge-obscuring, conation-obscuring, obstructive Karmas produce their effects, the thought activities of a mundane soul are of themselves impure, as born of ignorance, wrong belief, passions, etc. When pleasure-feeling Karmas make possible the company of agreeable objects, the being effected in attachment to them by operation of deluding Karmas,

is modified into thought-activity of pleasure-feeling. Even the impure thoughts entertained in doing many worldly actions and in enjoying pleasure or suffering pain are not due to the souls themselves. The soul is the ultimate senser, experiencer, or knower of all thoughts, but it is not the cause. It is the matter-clad impure soul which is the cause. If these Karmic causes are not present, the soul will always remain pure, performing its own pure modification and enjoying its own pure bliss.

मिच्छत्तं पुण दुविहं जीवमजीवं तहेव अण्णाणं ।
अविरदि जोगो मोहो कोधादीया इमे भावा ॥ ६४ ॥

मिथ्यात्वं पुनर्द्विविधं जीवोऽजीवस्तथैवाज्ञानं ।
अविरतियोगो मोहः क्रोधाद्या इमे भावाः ॥ ६४ ॥

94. Again, wrong belief (is) of two kinds, (of the nature of) soul, (and of the nature of) non-soul. Similarly wrong knowledge, vowlessness, (soul's) vibratory activity, delusion, anger, etc., these conditions (are each of two kinds).

Commentary.

In order to explain properly the modifications of soul and matter separately, the Author has pointed out that wrong belief etc., are each of two kinds. Material Karmas having nature of effecting wrong belief, ignorance, vowlessness, passions and vibrations belong to matter, *i.e.*, Karmic molecules which have flowed into and bound the mundane souls on account of their vibrations and passionate thoughts ; while consciousness of soul affected with thought of wrong-belief, ignorance, vowlessness, passions and vibrations of soul-spatial units belong to soul as their root cause, though they have the operation of material Karmas as auxiliary cause. Just as a mirror shows the reflection of a peacock the modification of clearness of the mirror does no doubt belong to mirror itself, but it is due to the auxiliary cause of the presence of the peacock. Different colours and forms of the body of a peacock appearing in a mirror do not belong to the mirror but to peacock itself which is quite separate from the mirror. Thus we can talk of the mirror peacocks with reference to modification in the mirror and of the animal peacock with reference to its body outside the mirror. Similarly wrong belief etc., should be known. Had there been no operation

of Karmas none of these impure modifications would have arisen in the soul.

पोग्गलकम्मं मिच्छं जोगो अविरदि अण्णाणमज्जीवं ।
उवओगो अण्णाणं अविरदि मिच्छत्त जीवो दु ॥ ६५ ॥

पुद्गलकर्म मिथ्यात्वं योगोऽविरतिरज्ञानमजीवः ।
उपयोगोऽज्ञानमविरतिमिथ्यात्वं च जीवस्तु ॥ ६५ ॥

95. Karmic matter, (as) wrong belief, soul's vibratory activity, vowlessness, wrong knowledge, (is) the non-soul. But conscious attentiveness (to) wrong knowledge, vowlessness, wrong belief (is) the soul.

Commentary.

Wrong-belief-Karma causes consciousness by wrong belief; operation of body-making Karma causes souls' vibratory activity; passion-Karma causes thought of vowlessness, and knowledge-obscuring Karma with deluding Karma causes wrong knowledge. So material Karmas which are causes of transferring souls' nature are non-soul, while impure modifications in nature of soul belong to soul Therefore each of them is of two kinds, as appertaining to Soul or Non-Soul.

उवओगस्स अणाई परिणामा तिण्णिमोहजुत्तस्स ।
मिच्छत्तं अण्णाणं अविरदि भावो य णादव्वो ॥ ६६ ॥

उपयोगस्यानादयः परिणामास्त्रयो मोहयुक्तस्य ।
मिथ्यात्वमज्ञानमविरतिभावश्चेति ज्ञातव्यः ॥ ६६ ॥

96. Of the attentive (soul) with delusion, (there are) three thought-activities (from) beginningless time. (They) should be known (to be) wrong belief, wrong knowledge and wrong conduct.

Commentary.

The connection of soul with matter is beginningless, जीवोत्ति कम्म संजुत्तो. The (mundane) soul is with Karma. These material Karmas are with soul not as attributes, but as mere associates, like gold and dirt in golden ore. Every instant old Karmic matter is shed off and new matter flows into and binds the soul. This process has been

going on from eternity. Every particular bondage has its beginning and end. If the soul were pure, it would have infinite Knowledge, Power, and Bliss. There could be no need nor possibility of its becoming impure or mundane. Wrong belief, wrong knowledge and vowlessness pervert the consciousness of the mundane soul. These are and have been the cause of mundane lives and wanderings from eternity, and would leave it only when by acquiring Right Belief, it acquires Right Knowledge and by pursuit of Right Conduct attains Liberation.

एदेसु य उवओगो तिविहो सुद्धो णिरंजणो भावो ।
जं सो करेदि भावं उवओगो तस्स सोकत्ता ॥ ६७ ॥

एतेषु चोपयोगस्त्रिविधः शुद्धो निरंजनो भावः ।
यं स करोति भावमुपयोगस्तस्य स कर्त्ता ॥ ६७ ॥

67. Conscious attentiveness, (really) pure and without Karmic dirt, (assumes) three aspects in connection with these (three, wrong belief, knowledge and conduct); (and then) attentiveness (is said to be) the doer (or causer) of such thought-activity as it then produces.

Commentary.

Really the soul is pure. But when it is subjected to the operation of Karmas, it is affected with wrong belief, wrong knowledge and wrong conduct. It is the effect of the material Karmas that makes it ignorant of its own true nature. Then whatever thought-activities arise in its consciousness, being effected by wrong belief, wrong knowledge and wrong conduct, the ignorant soul believes that thought-activity to be its own. It is like a crystal which is transparent and white in colour, but in connection with red, blue, and green matter looks red, blue and green. A casual observer may take it to be a ruby, sapphire or emerald. A right-believer knows the real nature of soul, and believes all the impure thoughts and their effects to be due to Karmic matter; while a wrong believer identifies himself with them.

जं कुणदि भावमादा कत्ता सो होदि तस्स भावस्स ।
कम्मत्तं परिणमदे तह्मि सयं पोग्गलं दव्वं ॥ ६८ ॥

यं करोति भावमात्मा कर्त्ता स भवति तस्य भावस्य ।
कर्मत्वं परिणमते तस्मिन् स्वयं पुद्गलद्रव्यं ॥ ६८ ॥

98. Whatever thought-activity the soul causes, he becomes doer of that thought-activity ; owing to that (thought-activity) Karmic matter is itself modified into (8 kinds of) Karmas.

Commentary.

A wrong believer, becoming the doer of his own perverse thought-activity, becomes attached to worldly objects. These thoughts become auxiliary causes which attract similar Karmic molecules to flow into and bind the souls with many kinds of Karmic classes and sub-classes Just as water is itself transformed into vapour, by the application of heat, so Karmic molecules are by the influence of thought-activity themselves transformed into Karmas. Thus really soul is not and cannot be, the doer or binder of material Karmas. In its mundane deluded form it no doubt is the doer of perverse thoughts only.

परमप्पाणं कुव्वदि अप्पाणं पिय परं करंतो सो ।
अण्णाणमओ जीवो कम्माणं कारगो होदि ॥ ६६ ॥

परमात्मानं कुर्वन्नात्मानमपि च परं कुर्वन् सः ।
अज्ञानमयो जीवः कर्मणां कारको भवति ॥ ६६ ॥

99. The soul full of wrong knowledge takes the non-self (for) the self, and also taking the self (for) the nonself, becomes the doer of Karmas (*i. e.*, becomes subject to the bondage of Karmic matter).

Commentary.

A man with wrong belief does not discriminate between the soul and non-soul ; he is engrossed totally in bodily attachment and thus has strong regard for those who seem to him helpful in the enjoyment of sense objects, and has a great dislike for those who are thought to be obstructive to the fulfilment of his desires. He does not know anger, pride, and other impure thought-activities as foreign to his real and true essence. He identifies himself with these thoughts which are really due to operation of passion-kind of material Karmas. Thus he binds Karmas which cause a long and

continuous cycle of existences. He thinks that he is the doer of all acts, good and bad, and with this false pride, he is subjected to the miseries of the world. Right belief on the other hand is the sure way of Liberation.

परमप्पाणमकुव्वी अप्पाणं पि य परं अकुव्वंतो ।
सो णाणमओ जीवो कम्माणमकारगो होदि ॥ १०० ॥

परमात्मानमकुर्वन्नात्मानमपि च परमकुर्वन् ।
स ज्ञानमयो जीवः कर्मणामकारको भवति ॥ १०० ॥

100. The soul, full of right knowledge, not taking non-self as self, and also not taking self as non-self, becomes the non-doer of Karmas.

Commentary.

This Gatha explains the reverse of the last. A right believer knows that his soul is pure by nature and the doer only of his own pure thought-activities, where there is no dirt of any passion. He also knows that impure thoughts, though they are modifications of his own consciousness, yet they are due to operation of deluding Karma; the paint of passion is really the effect of Karmic dirt, it does not belong to him. Just as a man in disease thinks that he is ill. A wise man will analyse this feeling and shall find out that he is only conscious of illness, illness does not belong to him. It is an effect of physical modification. His feeling pain or the consciousness of disease is due to his attachment to his body. Herein also he is enjoying his own thought-activity of dislike for disease and of attachment for body. Similarly a right believer strongly believes that he is the knower only of Karmic effects. All anger, and all thoughts such as pride, etc., are only the paints of Karmic Molecules showing in the soul's consciousness their non-soul nature. The right believer is therefore averse to impure thought-activities, while a wrong believer indulges in them. A right believer does not bind those Karmas which cause hindrance to his path of liberation.

तिविहो एसुवओगो अस्सवियप्पं करेदि कोधोहं ।
कत्ता तस्सुवओगस्स होदि सो अत्तभावस्स ॥ १०१ ॥

त्रिविध एष उपयोग असद्विकल्पं करोति क्रोधोहं ।
कर्त्ता तस्योपयोगस्य भवति स आत्मभावस्य ॥ १०१ ॥

101. This attentive soul with three kinds (of wrong belief, etc.,) developes this false notion. "I am anger" (then) he becomes the doer of that attentiveness (*i.e*,) of that (false) thought activity of the soul.

Commentary.

A wrong-believer being deeply effected by wrong-belief, wrong knowledge and wrong conduct, believes that he is the doer of all the impure thought-activities of anger, pride, deceit, greed etc.; thus becomes the doer of this false and perverse thought, and is subjected to strong bondage of Karmas.

तिविहो एसुवओगो अस्सवियप्पं करेदि धम्मादी ।
कत्ता तस्सुवओगस्स होदि सो अत्तभावस्स ॥ १०२ ॥

त्रिविध एष उपयोग आत्मविकल्पं करोति धर्मादिकं ।
कर्त्ता तस्योपयोगस्य भवति स आत्मभावस्य ॥ १०२ ॥

102. This attentive soul with three kinds (of wrong belief, etc.,) developes this false notion "I am medium of motion, etc.," and (then) he becomes the doer of that attentiveness (*i.e.*,) of that (false) thought-activity of the soul.

Commentary.

Just as a wrong-believer takes thoughts such as anger, etc., to be his own, so he takes the knowable objects also to be his own. It means that whenever a person knows any object, his consciousness is transformed into that form. This transformation is called the knowable thing. A perverse believer thinks this conscious thought to be himself. He forgets that he has the capacity of omniscience. His knowledge can comprehend all the knowables of the universe. Knowledge is an attribute of the soul and the objects which are known are quite different from him. The forms reflected in the mirror of knowledge belong to the objects; while perfect knowledge which simultaneously knows all that is capable of being known, is an attribute of the soul. A wrong believer forgets his capacity of pure knowledge, and having identified himself with knowables, thinks that he is the knowable. He has not recognised the separate individuality of his own pure self. Thus he is also said to be the possessor of false notion. Here a reference appears to be made to the *Vedantist* who

believes all knowables as not different from his knowledge, and thinks every object as a manifestation of one supreme soul. This attitude ignores the difference between soul and non-soul.

एवं पराणि दव्वाणि अप्पयं कुणदि मंदबुद्धीओ ।
अप्पाणं अवि य परं करेदि अण्णाणभावेण ॥ १०३ ॥

एवं पराणि द्रव्याणि आत्मानं करोति मंदबुद्धिस्तु ।
आत्मानमपि च परं करोति अज्ञानभावेन ॥ १०३ ॥

103. Thus the man of perverse intellect mistakes other substances for one's self, and also mistakes the self for the non-self owing to his perverse thoughts.

Commentary.

This sums up the previous Gathas. A wrong-believer maintains himself as the doer of non-self modifications, and quite forgets the truth that the soul cannot be the doer of non-soul. His knowledge is deluded and muddled like that of a sot. A drunkard forgets real facts, and mistakes one thing for another. A wrong-believer is therefore pitied by all wise men He has quite forgotten his pure nature which is full of real happiness and seeks pleasure in different worldly engagements where he is at last disappointed and pained. Thus he binds strong Karmas which cause his wanderings in different conditions of existences.

एदेण दु सो कत्ता आदा णिच्छयविदूहिं परिकहिदो ।
एवं खलु जो जाणदि सो मुंचदि सव्वकत्तित्तं ॥ १०४ ॥

एतेन तु स कर्त्तात्मा निश्चयविद्भिः परिकथितः ।
एवं खलु यो जानाति स मुंचति सर्वकर्तृत्वं ॥ १०४ ॥

104. That soul is described by the Knowers of Reality as the doer (of its false notions) on account of this (*i.e.*, wrong belief, etc). He, who realises this, renounces all wrong notions of becoming (their) doer.

Commentary.

The Great Saints who know the Truth have declared all those thoughts to be wrong and misleading which identify the activities

of non-self with those of the self. He, who understands this point of view properly, abandons these false notions which made him hitherto think that he is the doer of anger, and other impure thoughts. He becomes a right believer and then recognises the pure, peaceful and happy nature of his soul to be his own without any paint of passions and vibrations. He realises himself to be a perfect soul, as a group of inseparable pure attributes.

वत्रहारेण दु एवं करेदि घडपडरहादिदव्वाणि ।
करणाणि य कम्माणि य णोकम्माणीह विविहाणि ॥ १०५ ॥

व्यवहारेण त्वात्मा करोति घटपटरथादि द्रव्याणि ।
करणानि च कर्माणि च नो कर्माणीह विविधानि ॥ १०५ ॥

105. It is from the practical standpoint that the soul produces pitcher, cloth, chariot (and other) things, senses, and Karmas and quasi-Karmas of various kinds in this world.

Commentary.

Really all the modifications of matter are caused by matter only. The thought-activity or conscious-activity of mundane souls becomes an auxiliary cause of them. Therefore it is from the practical standpoint that souls are said to be the causes of Karmas, etc., etc. It is wrong to say that the soul is or can be in its true nature the cause of any modifications, excepting its own.

जदि सो परदव्वाणि य करिज्ज णियमेण तम्मओ होज्ज ।
जह्मा ण तम्मओ तेण सो ण तेसिं हवदि कत्ता ॥ १०६ ॥

यदि स परद्रव्याणि च कुर्यान्नियमेन तन्मयो भवेत् ।
यस्मान्न तन्मयस्तेन स न तेषां भवति कर्त्ता ॥ १०६ ॥

106. And if that (soul) produces the non-self substances in reality, (then) it becomes one with them. Because (it is) not one with them, therefore the soul is not the doer of them.

Commentary.

Thought-activities of mundane souls may be said to be the auxiliary cause of Karmic modifications etc., but we cannot say that the soul is the root cause of these. If this were the case, then the soul would be transformed into non-soul. As this is not possible, the soul cannot be the real producer of them.

जीवो ण करेदि घडं णेव पडं णेव सेसगे दव्वे ।
जोगुवओगा उप्पादगा य सो तेसिं हवदि कत्ता ॥ १०७ ॥

जीवो न करोति घटं नैव पटं नैव शेषकानि द्रव्याणि ।
योगोपयोगावुत्पादकौ च तयोर्भवति कर्त्ता ॥ १०७ ॥

107. The soul does not make the pitcher, nor cloth, nor the other things; soul's vibratory activity (of mind, body and speech) and conscious attention are the producers (of them), and that soul is the doer of that Vibration and Attention.

Commentary.

The author here points out that the soul is neither the root cause of material modifications nor an auxiliary cause of them, if considered from real standpoint. Mundane souls have got vibratory activities due to actions of mind, body and speech; and passionate conscious thought-activities owing to operation of body making and deluding Karmas. These vibrations and impure thoughts only become by themselves auxiliary causes for transformation of clay into pot, threads into cloth, wood into chair, etc., and for sense-activities, formations of physical body, and bondage of Karmic molecules. These vibrations and impure thoughts are, from the practical standpoint, said to belong to souls. But if one sees from the pure real standpoint, one will find no soul affected by vibrations or passions. If the souls themselves become auxiliary causes for material modifications, the pure souls will also be subjected to this. But it is not so with pure souls. They have got no vibrations or passions. Thus really the soul is neither the auxiliary cause, nor the root cause of material modifications.

जे पुग्गलदव्वाणं परिणामा होंति णाणआवरणा ।
ण करेदि ताणि आदा जो जाणदि सो हवदि णाणी॥१०८॥

ये पुद्गलद्रव्याणां परिणामा भवंति ज्ञानावरणानि ।
न करोति तान्यात्मा यो जानाति स भवति ज्ञानी ॥ १०८ ॥

108. The soul does not cause the knowledge-obscuring and other (Karmas) which are conditions of material Karmas. He who knows (this) is the Knower.

Commentary.

The author says that the soul has the attribute of consciousness and is therefore the knower only of its own or other's modifications. He is not the doer of any sort of material modifications. Really he is neither the doer of anger, pride and other impure thought-activities. In order to understand real nature of soul, a right-believer must know and believe in the true nature of soul, which is above all mundane conditions due to Karmic bondage. Every soul in its essence is quite conscious, peaceful and happy. The realisation of this truth is the cause of liberation.

जं भावं सुहमसुहं करेदि आदा स तस्स खलु कत्ता ।
तं तस्स होदि कम्मं सो तस्स दु वेदगो अप्पा ॥ १०९ ॥

यं भावं शुभमशुभं करोत्यात्मा स तस्य खलु कर्त्ता ।
तत्तस्य भवति कर्म स तस्य तु वेदक आत्मा ॥ १०९ ॥

109. Whatever thought-activity, good or bad, the soul causes, certainly that (soul) (is) the doer of that (thought-activity.) That (thought-activity) of that (soul) is the (thought) Karma. And that soul (is) the enjoyer of that (thought-activity).

Commentary.

The soul can never be the root cause of material modifications. Even when it is in wrong belief and wrong knowledge, it is the doer of its own conscious thought-activity which is painted by intense or mild passions. Thought-activity with intense passions is called bad, while that with mild passions is said to be good. In the same way it is the enjoyer of its own pleasing or painful thought-activities. It cannot be the enjoyer of other sense-objects, which are material. The soul is the cause of its own modifications only. It cannot be said to cause material Karmas.

जो जह्मि गुणो दव्वे सो अण्ण दु ण संकमदि दव्वे ।
सो अण्णमसंकंतो कह तं परिणामए दव्वं ॥ ११० ॥

यो यस्मिन् गुणो द्रव्ये सोऽन्यस्मिंस्तु न संक्रामति द्रव्ये ।
सोऽन्यदसंक्रांतः कथं तत्परिणामयति द्रव्यम् ॥ ११० ॥

110. Whatever attribute (is) in whatever substance, that (attribute) certainly is not changed into another (attribute of another) substance. That (attribute) not changing into another, how can it cause to modify that other substance?

Commentary.

Each substance is quite separate from another, and so all the attributes of a substance are separate from those of another substance. The common quality of individuality (agurulaghu) inherent in each substance prevents this change from one attribute or substance into another attribute or substance. Thus soul cannot modify matter, nor can matter modify the soul. All modifications of soul belong to soul's own attributes; while those of matter to matter only.

They may be auxiliary causes for each other's modifications, so long as souls are in bondage of material Karmas. But from the real point of view, soul is neither the root nor the auxiliary cause of material modification or of impure thought-activities.

दव्वगुणस्स य आदा ण कुणदि पुग्गलमयह्मि कम्मह्मि ।
तं उभयमकुव्वंतो तम्हि कहं तस्स सो कत्ता ॥ १११ ॥

द्रव्यगुणस्य च आत्मा न करोति पुद्गलमयकर्माणि ।
तदुभयमकुर्वंस्तस्मिन्कथं तस्य स कर्त्ता ॥ १११ ॥

111. The soul does not cause nature of substance or attribute in material Karmas; not causing these two in that (matter), how he (can be) the doer of that (Karma).

Commentary.

It is a well-established proposition that all actions are caused by primary causes. Really actions are only modifications of the substances, *i.e.*, of their attributes. The soul is a conscious and immaterial substance, and therefore quite distinct from matter which is a non-conscious and material substance. Neither matter can be the cause of producing the soul or any modification in the soul's attributes, nor can the soul be the cause of originating matter or making any modification in its attributes. Therefore the soul cannot become the prime doer of Karmic molecules or their natures, nor of physical bodies, such as pots, clothes and other

material objects. This Gatha also refutes the theory that any immaterial, pure and all-knowing God has caused non-existing universe to have its existence. This universe with all its soul and non-soul substances is from eternity ; because nothing is created or destroyed ; only modifications are formed and dissolved.

जीवह्मि हेदुभूदे बंधस्स य पस्सिदूण परिणामं ।
जीवेण कदं कम्मं भण्णदि उवयारमत्तेण ॥ ११२ ॥

जीवे हेतुभूते बंधस्य च दृष्ट्वा परिणामम् ।
जीवेन कृतं कर्म भण्यते उपचारमात्रेण ॥ ११२ ॥

112. But seeing the modification of Karmic bondage by the (auxiliary) cause of (mundane) soul's thought-activity, it is said from the practical point of view that Karmas have been caused by the soul.

Commentary.

Soul in its purity is neither the primary nor the auxiliary cause of Karmic modifications. Mundane souls having wrong belief, wrong knowledge and wrong conduct identify themselves with attachment and hatred towards worldly objects. Owing to these impure thought-activities of such souls, Karmic molecules by their own nature flow in and modify into bondage of Karmas, just as water is transformed into vapour by the auxiliary cause of heat from fire or sun. The modification of Karmic bondage is primarily caused by Karmic material molecules themselves.

जोधेहिं कदे जुद्धे राएण कदंति जंपदे लोगो ।
तह ववहारेण कदं णाणावरणादि जीवेण ॥ ११३ ॥

योधैः कृते युद्धे राज्ञा कृतमिति जल्पते लोकः ।
तथा व्यवहारेण कृतं ज्ञानावरणादि जीवेन ॥ ११३ ॥

113. The war conducted by the warriors is waged by the king : so says the world. Similarly (it is said that) knowledge-obscuring, etc., (Karmas) are caused by the soul from the practical standpoint.

Commentary.

Here the author gives an example from worldly parlance. An army of a king, who is not present in the field, is engaged in fight-

ing. People say that the king is fighting. Really speaking it is wrong; only his men are fighting. Similarly material Karmas are modified by matter only. As soul has association with matter, so it is called the causer of Karmic bondage only from the practical point of view.

उप्पादेदि करेदि य बंधादि परिणामएदि गिण्हदि य।
आदा पुग्गलदव्वं ववहारणयस्स वत्तव्वं ॥ ११४ ॥

उत्पादयति करोति च बध्नाति परिणामयति गृह्णाति च।
आत्मा पुद्गलद्रव्यं व्यवहारनयस्य वक्तव्यम् ॥ ११४ ॥

114. The soul produces, causes, binds, causes to modify and assimilate Karmic matter. (This) is (so), speaking from the practical standpoint.

Commentary.

All modifications of Karmic bondage affect the spatial units of the soul, without the soul being the primary cause; therefore the practical standpoint ascribes all these material activities to the soul. A right-believer understands this fact clearly.

जह राया ववहारा दोसगुणुप्पादगोत्ति आलविदो।
तह जीवो ववहारा दव्वगुणुप्पादगो भणिदो ॥ ११५ ॥

यथा राजा व्यवहारेण दोषगुणोत्पादक इत्यालपितः।
तथा जीवो व्यवहाराद्द्रव्यगुणोत्पादको भणितः ॥ ११५ ॥

115. As the King, from the practical standpoint, is said to be the producer of 'Vices and Virtues' (in the subjects. So the soul, from the practical standpoint, is said to be the producer of the modifications of matter (*i.e.*, merit and demerit).

Commentary.

If a foreigner visits a country, and finds the people honest, gentle and contented, he speaks well of the King, and if he finds them dishonest, bad and distressed, he ascribes their condition to the King. Similarly the soul is called the binder of good and bad Karmas from the practical standpoint. Just as a ruler is the auxiliary cause of good or bad Government and administration;

so a mundane soul is the auxiliary cause of bondage of meritorious or demeritorious Karmas.

सामण्णपच्चया खलु चउरो भण्णंति बंधकत्तारो ।
मिच्छत्तं अविरमणं कसायजोगा य बोद्धव्वा ॥ ११६ ॥

सामान्यप्रत्ययाः खलु चत्वारो भण्यंते बंधकर्त्तारः ।
मिथ्यात्वमविरमणं कषाययोगौ च बोद्धव्याः ॥ ११६ ॥

116. Generally four causes have been said to be the makers of (Karmic) bondage. And they should be known to be wrong belief, vowlessness, passions and soul's vibratory activity.

Commentary.

Really speaking, soul is not even the auxiliary cause of bondage. The wrong belief, etc., which modify the soul's consciousness are really the fruition, the resultant, of material Karmas called wrong belief, error-feeding and other kinds of passions and body-making Karmas, and the like. When a white-cloth has been dyed red, the whole and every thread of it produces the effect of redness ; similarly the thought-activity of soul being painted by different classes of deluding Karma, etc., may be said to produce the effect of these deluding Karmas. A wise man will never take redness as belonging to and an inherent attribute of the white cotton cloth, so a right-thinker understands wrong belief etc., not as belonging to pure soul, but only as an effect of the intense or mild fruition-force of Karmic molecules bound with the soul. These effects are thus really material, and they, and not the pure soul, are the auxiliary causes of Karmic bondage.

तेसिं पुणोवि य इमो भणिदो भेदो दु तेरसवियप्पो ।
मिच्छादिट्ठीआदी जाव सजोगिस्स चरमंतं ॥ ११७ ॥

तेषां पुनरपि चायं भणितो भेदस्तु त्रयोदशविकल्पः ।
मिथ्यादृष्ट्यादिर्यावत्सयोगिनश्चरमांतः ॥ ११७ ॥

117. And again of these (four), thirteen divisions have been described : from delusion up to the end of the (spiritual stage of) vibrating perfect soul.

Commentary.

These 13 divisions are the spiritual stages, called Gunasthana—one, two, three, or all four of the above bondage-causing-influences are at work in the above stages of the spiritual development of the soul.

All four are at work in the first, and the third stages ; Mithyâtva drops out, and Avirata-Kashâya-Yoga only appear in the 2nd, 4th, and 5th stages ; in the 6th, 7th, 8th, 9th and 10th stages Avirata also is subdued, and Kashâya and Yoga only remain ; and in the 11th, 12th and 13th stages, Yoga only shows itself. The soul's vibrations caused by the operation of body-making Karma only determine the kind and quantity of the molecules of the Karmas bound, while the degree of passions determines the duration and intensity of fruition. The operation of Karmas is the cause of fresh bondage ; not the nature of the soul. This operation is nothing but the effect of matter. Matter attracts matter. Thus matter only is the auxiliary cause for modification of fresh Karmic moleculcs into any kinds of Karmic bondage.

एदे अचेदणा खलु पुग्गलकम्मुदयसंभवा जह्मा ।
ते जदि करांति कम्मं णावि तेसिं वेदगो आदा ॥ ११८ ॥

एते अचेतनाः खलु पुद्गलकर्मोदयसंभवा यस्मात् ।
ते यदि कुर्वंति कर्म नापि तेषां वेदक आत्मा ॥ ११८ ॥

118. From the real standpoint these (are) unconscious (*i.e.*, non-soul), because (they are) produced by the operation of material Karmas. Though they cause the Karmas, the soul (is) never the enjoyer of them (from the real standpoint).

Commentary.

Liberation is the realisation of the soul's pure nature. The pure and real nature of soul is to modify into its own pure attributes and to enjoy its own true and independent happiness. It has no passion, no attachment to the non-self; it cannot be said to enjoy worldly pleasures which are dependent upon external objects and are brought about by the operation of material Karmas. A right-believing layman, leading a family life, may be taken to enjoy worldly pleasures; but he does not identify his soul with such seeming sweetness. The real point of view sees a mundane soul

also as a pure soul. It sees every substance as separate from the other.

गुणसण्णिदा दु एदे कम्मं कुव्वंति पच्चया जह्मा ।
तह्माजीवो कत्ता गुणा य कुव्वंति कम्माणि ॥ ११९ ॥

गुणसंज्ञितास्तु एते कर्म कुर्वंति प्रत्यया यस्मात् ।
तस्माज्जीवोऽकर्ता गुणाश्च कुर्वंति कर्माणि ॥ ११९ ॥

119. Because these spiritual stages, (the real) causes (of bondage), bind Karmas, therefore the soul (is) not the doer (of them really); but the spiritual stages cause the Karmas.

Commentary.

In reality the soul is free from thought-activities which cause bondage of Karmas. The thirteen spiritual stages due to the effect of deluding and body-making Karmas are the chief causes for taking in and binding new Karmic matter. When hot water burns a person's hand, it is said that hot water has burnt him. But really speaking it is the heat of fire which has burnt him, not the water which is by nature cold. Similarly from the practical standpoint, it is said that mundane soul binds Karmic molecules ; but really it is impurity of Karmas in operation which cause the bondage of Karmas. Soul by its nature is neither doer of impure thought-activities nor of bondage of Karmas. It should be noted that in Tattvarth Sûtra Shri Umaswâmi has named five kinds of thought pertaining to soul in the first verse of the second chapter. Of them only operative thought activity is said to be an auxiliary cause of fresh bondage. Subsidential, destructive-subsidential and destructive thought-activities are all soul's own qualities produced by the removal of the effect of Karmas. The natural thought-activity of soulness (Jivatva) is also soul's own nature.

जह जीवस्स अणण्णुवओगो कोहो वि तहं जदि अणण्णो ।
जीवस्साजीवस्स य एवमणण्णत्तमावण्णं ॥ १२० ॥

यथा जीवस्यानन्य उपयोगः क्रोधोऽपि तथा यद्यनन्यः ।
जीवस्याजीवस्य चैवमनन्यत्वमापन्नम् ॥ १२० ॥

120. As the conscious attentiveness of the soul (is) *not other than itself*; *so, if anger also be not other than* the soul, then there would result the oneness of soul and of non-soul.

Commentary.

The causes of bondage are distinct from the soul. Anger has been mentioned here only as an example. Consciousness is soul's own nature which can never be taken away from it. In whatever condition of life the soul may happen to be, it always has consciousness everywhere. Owing to the operation of knowledge-obscuring and conation-obscuring Karmas, its knowledge may be dimmed, and its consciousness may be very feebly exhibited. Anger is not the nature of soul. It is the effect of the anger-passion Karma. It is, therefore, material. If one believes anger to be the nature of soul like consciousness, then it will mean that anger is the nature of soul and must be found in the soul at all times and in all conditions. We know that pure souls do not have it ; even the sages, saints, and Arhantas have a peacefulness undisturbable by anger. Moreover, ordinary people also do not have anger always. It is present in consciousness only as long as there is the operation of anger Karma which is material. If anger be taken to be the nature of soul, then soul and non-soul will become one, and there will be a wrong identity of two different substances, which is impossible.

एत्रमिह जो दु जीवो सो चेव दु णियमदो तहा जीवो ।
अयमेयत्ते दोसो पच्चयणोकम्म कम्माणं ॥ १२१ ॥

एवमिह यस्तु जीवः स चैव तु नियमतस्तथा जीवः ।
अयमेकत्वे दोषः प्रत्ययनोकर्मकर्मणाम् ॥ १२१ ॥

121. Thus in this world whatever is soul, that itself in reality (will become) the non-soul. This impossibility (would result) by identifying (with soul) the causes of physical and Karmic (bondage).

Commentary.

Like anger, if other causes of bondage, be taken to be the soul's own nature, it would lead to a denial of the existence of pure soul. These impurities only will everywhere be predominant and we could not then postulate a peaceful, happy and conscious soul ; nor

realize real peacefulness and happiness. But this is wrong. Soul can never become non-soul.

अह पुण अण्णो कोहो अण्णुवओगप्पगो हवदि चेदा ।
जह कोहो तह पच्चय कम्मं णोकम्ममवि अण्णं ॥ १२२ ॥

अथ पुनः अन्यः क्रोधोऽन्य उपयोगात्मको भवति चेतयिता ।
यथा क्रोधस्तथा प्रत्ययाः कर्म नोकर्माप्यन्यत् ॥ १२२ ॥

122. And if (you consider that) anger is one thing (&) the conscious (soul) full of attention (is really) (quite) another (thing); then like anger, the (other) causes (of bondage), the Karmic and quasi-Karmic (matter) also (should be taken to be) other (than the soul).

Commentary.

If one cannot believe anger to be the natural quality of soul, then one should be convinced also of all the impurities in the thirteen stages along with Karmic and quasi-Karmic matter to be quite distinct from pure soul. Really this is the case from the pure real point of view. Every mundane soul should be considered by this view to be a pure soul, devoid of any activity of a material nature.

जीवे ण सयं बद्धं ण सयं परिणमदि कम्मभावेण ।
जदि पुग्गलदव्वमिणं अप्परिणामी तदा होदि ॥ १२३ ॥

जीवे न स्वयं बद्धं न स्वयं परिणमते कर्मभावेन ।
यदि पुद्गलद्रव्यमिदमपरिणामी तदा भवति ॥ १२३ ॥

123. If Karmic matter is not itself bound in the soul, is not itself transformed into Karmic modifications (of 8 kinds); then that (Karmic matter) would become (a substance) incapable of modification.

Commentary.

It is the nature of every substance to modify itself into different forms. If it be supposed that matter remains unmodified, there can be no bondage of Karmas with the soul. Pure souls do not possess the activity of binding Karmas. Impure souls, though

showing impure thought-activities, yet would never desire to be bound up with bad Karmas. If they wish to bind good Karmas, they cannot forcibly transform matter into Karmas, if it does not possess the capacity of modifications. When any substance by its own nature modifies itself into various forms, then only can other things by way of external stimulus act as auxiliary causes. If matter has not got the capacity of transformation, it can never be transformed by any one. Thus the proposition that matter is incapable of modification cannot be maintained.

कम्मइयवग्गणासु य अपरिणमंतीसु कम्मभावेण ।
संसारस्स अभावो पसज्जदे संखसमओ वा ॥ १२४ ॥

कार्मणवर्गणासु चापरिणममाणासु कर्मभावेन ।
संसारस्याभावः प्रसजति सांख्यसमयो वा ॥ १२४ ॥

124. And (in case of) molecules of Karmic matter not transforming themselves with Karmic forms (of 8 kinds), there would result the non-existence of the cycle of mundane existence; or the philosophy of Sànkhya (would be established).

Commentary.

If Karmic matter be taken to have no capacity of modification into forms of 8 kinds of Karmas binding the soul, then the soul must remain quite pure; and there will be an end to the cycle of existences, and the doctrine of the Sánkhya philosophy that all souls are pure and inactive will be established. But this is not true. If souls had not been impure and involved in suffering, no religious system would have been needed to preach the doctrine of soul advancement. Thus without maintaining the doctrine of the capacity of modification in matter, it would be impossible to find an explanation for world phenomena. If there is no change, there is no world. There would then be a cessation of all activity. But this is quite contrary to our positive experience and knowledge.

जीवो परिणामयदे पुग्गलदव्वाणि कम्मभावेण ।
तं सयमपरिणमंतं कह तु परिणामयदि णाणी ॥ १२५ ॥

जीवः परिणामयति पुद्गलद्रव्याणि कर्मभावेन ।
तानि स्वयमपरिणममानानि कथं तु परिणामयति चेतयिता॥१२५॥

125. (If) soul causes Karmic matter (to transform) with Karmic forms (of 8 kinds), how then can the conscious (soul) cause transformation in them, (when) they by themselves are incapable of modification.

Commentary.

If any one were to say that matter in itself is not possessed of the attribute of modification, and that it is only the soul which affects matter and transforms it into Karmic bondage, he would be in error. No agency can transform a thing which does not possess the capacity of transforming itself into its own possible forms. Gold has got the capacity of modifying itself into different forms such as bracelets, ear-rings, gold wire, gold leaf etc., and the goldsmith's thought-activity and his hands and implements become the auxiliary causes bringing about various changes in its form. Gold has not the capacity of being transformed into iron, and therefore it is impossible to so transform it. From the real view-point, it is the substance itself which modifies itself into its own possible forms. Other substances act as auxiliary causes only. An auxiliary cause cannot transform a substance into its own forms without that substance having the capacity of self-modification. Therefore a soul by itself cannot bind Karmas. It is owing to the bondage-causes of wrong-belief etc., that Karmic matter itself becomes modified into Karmas.

ण सयं बद्धो कम्मे ण सयं परिणमदि कोहमादीहिं ।
जदि एस तुज्झ जीवो अप्परिणामी तदा होदि ॥ १२६ ॥

न स्वयं बद्धः कर्मणि न स्वयं परिणमते क्रोधादिभिः ।
यद्येषः तव जीवोऽपरिणामी तदा भवति ॥ १२६ ॥

126. If this thy soul neither itself is bound by Karmas, nor itself is transformed (modified) into anger, etc., (impure conscious thought-activities), then it (soul) becomes incapable of modification.

Commentary.

According to the dictum of Tirthankaras every substance, soul or non-soul, has got the capacity of modification. If one takes the one-sided view that the soul has neither such impure thought-activities as anger etc., nor is it bound by Karmas, then the soul

also will have to be held as incapable of modification. Jainism refutes this view and says that although operation of Karmas causes the conscious thought-activity of soul to be transformed into anger etc., yet the primary cause of conscious transformation is the capacity of the soul only.

अपरिणमंते हि सयं जीवे कोहादि एहि भावेहिं ।
संसारस्स अभावो पसज्जदे संखसमओ वा ॥ १२७ ॥
अपरिणममाने हि स्वयं जीवे क्रोधादिभिः भावैः ।
संसारस्याभावः प्रसजति सांख्यसमयो वा ॥ १२७ ॥

127. If the soul were not to modify itself into anger etc., thought-activity, there would result the non-existence of the mundane cycle of existences or the Sankha doctrine (would be established).

Commentary.

If the nature of modification is held to be not appertaining to the soul substance, it would follow that the soul remains always as it is, without any change whatsoever, whether pure or impure. And if that were so, the soul will neither take birth in different bodies, nor will there be any necessity of addressing it on the doctrine of religion. There will then be no need for liberation. And then the one-sided Sankhya doctrine, that the soul is inactive and incapable of modification into different thought-activities, will follow as a logical conclusion. Tīrthankars have however declared that each substance is possessed of the attribute of modification. If the soul were held to be incapable of modification it would follow that the soul is also incapable of enjoying its own inherent, everlasting bliss of perfect knowledge and complete power.

पुग्गलकम्मं कोहो जीवं परिणामएदि कोहत्तं ।
तं सयमपरिणमंतं कह परिणामयदि कोहत्तं ॥ १२८ ॥
पुद्गलकर्मक्रोधो जीवं परिणामयति क्रोधत्वेन ।
तं स्वयमपरिणमन्तं कथं परिणामयति क्रोधत्वम् ॥ १२८ ॥

128. (If) the Karmic matter of anger causes modification of soul into anger thought-activity, (then) how (the Karmic matter) causes to transform into anger the soul which by itself (is) incapable of modification?

Commentary.

The position that it is material Karma only which forcibly changes the thought-activity of the soul into anger, pride etc., is also untenable. One substance cannot compel another substance to act in a manner which is contrary to its inherent nature. If gold had not the capacity of being melted, no fire could have melted it. The gold melts because it possesses the nature of melting ; the heat which melts it is only an auxiliary cause. If any one desired to transform space into soul or matter, it would be impossible to do so, because space does not possess the capacity of being changed into another substance. One substance becomes only an auxiliary cause for change in another substance into its own possible modifications. The primary cause in its change is the substance itself. Soul by itself is transformed into impure thought-activities; the operation of material Karmas is an auxiliary cause. This we say from impure-real point of view. From the pure real point of view soul modifies into its natural and pure forms only.

अह सयमप्पा परिणमदि कोहभावेण एस दे बुद्धी ।
कोहो परिणामयदे जीवस्स कोहमिदि मिच्छा ॥ १२६ ॥

अथ स्वयमात्मा परिणमते क्रोधभावेन एषा तव बुद्धिः ।
क्रोधः परिणामयति जीवं क्रोधत्वमिति मिथ्या ॥ १२६ ॥

129. That the soul itself is transformed into anger thought-activity, (if) this (is) thy wisdom, (then) it will be wrong (that) the Karmic matter of anger causes the modification of the soul into anger.

Commentary.

The pure soul can only have modifications in itself, retaining its purity all the while, and having no contact of any sort with any material substance. It is the operation of the anger-Karma, already bound by the mundane and impure soul unto itself, which brings about the anger thought-activity. It is wrong to say that pure soul by itself is transformed into anger thought-activity.

कोहुवजुत्तो कोहो माणुवजुत्तो य माणमेवादा ।
माउवजुत्तो माया लोहुवजुत्तो हवदि लोहो ॥ १३० ॥

क्रोधोपयुक्तः क्रोधो मानोपयुक्तश्च मान एवात्मा ।
मायोपयुक्तो माया लोभोपयुक्तो भवति लोभः ॥ १३० ॥

130. Being affected by anger (Karma) the soul itself (becomes) anger; being affected by pride (Karma), (it becomes) pride; indulging in deceit (it becomes) deceit, and in greed, it becomes greed.

Commentary.

A bar of iron when heated becomes red; and a transparent crystal being placed on a red, blue, or green surface looks red, blue or green. Similarly the soul transforms its thought-activity into anger, pride, deceit, greed or other impure thought-activities when affected by the operation of anger, pride, deceit, greed, or other Karmas bound up with the soul.

जो संगं तु मुइत्ता जाणदि उवओगमप्पयं सुद्धं ।
तं णिस्संगं साहुं परमट्ठवियाणया विंति ॥ १३१ ॥

यः संगं तु मुक्त्वा जानाति उपयोगमात्मानं शुद्धं ।
तं निस्संगं साधुं परमार्थविज्ञायका विदंति ॥ १३१ ॥

131. The knowers of reality call him the possessionless ascetic, who, giving up worldly possessions, realises the pure soul, full of conscious attentiveness.

Commentary.

The saint, whose strong passions are subsided and who has got such a mild operation of perfect-conduct-preventing passions that they cannot disturb the pure thought-activity of self-realisation, is free from all attachment, and fully realises his own pure consciousness.

जो मोहं तु मुइत्ता णाणसहावाधियं मुणदि आदं ।
तं जिदमोहं साहुं परमट्ठवियाणया विंति ॥ १३२ ॥

यः मोहं तु मुक्त्वा ज्ञानस्वभावाधिकं मनुते आत्मानम् ।
तं जितमोहं साधुं परमार्थविज्ञायका विदंति ॥ १३२ ॥

132. The knowers of reality call him a saint, a conqueror of delusion, who has got rid of deluded thought-activity, and who realises the soul possessed of its inherent perfect knowledge.

Commentary.

The previous Gáthá refers to saints below the 11th stage of subsidential ladder ; while this refers to those in the 11th spiritual stage of subsided delusion. Here no passions operate and modification of consciousness of the saint is directed quite undisturbed to his own pure self-realisation. Just as an iron rod which was red-hot with fire becomes cool on removal of heat, so the soul on removal of operation of passion Karmas becomes peaceful, passionless and self-absorbed

जो धम्मं तु मुइत्ता जाणदि उवओगमप्पयं सुद्धं ।
तं धम्मसंगमुक्कं परमट्ठवियाणया विंति ॥ १३३ ॥

यः धर्मं तु मुक्त्वा जानाति उपयोगमात्मानं शुद्धं ।
तं धर्मसंगमुक्तं परमार्थविज्ञायका विदंति ॥ १३३ ॥

133. The knowers of reality call him as detached from the company of meritorious deeds, who after having given up meritorious thought-activities realises the pure soul full of conscious attentiveness.

Commentary.

This Gáthá refers generally to all who have diverted their thoughts even from all good actions of worship, study, prayer, etc., and have modified their thoughts exclusively to realisation of pure self. A right-believing person with good thought paint can restrain his mind to pure concentration. He is then the enjoyer of his own pure conscious modification.

जं कुणदि भावमादा कत्ता सो होदि तस्स भावस्स ।
णाणिस्स दु णाणमओ अण्णाणमओ अणाणिस्स॥ १३४॥

यं करोति भावमात्मा कर्ता स भवति तस्य भावस्य ।
ज्ञानिनस्तु ज्ञानमयोऽज्ञानमयोऽज्ञानिनः ॥ १३४ ॥

134. Whatever thought-activity the soul causes, it becomes the doer of that thought-activity. That (thought-activity is) full of (right) knowledge in a soul with (right) knowledge (and is) full of wrong knowledge in one with perverse knowledge.

Commentary.

Soul being a substance is subject to constant modifications. He who has subdued wrong belief and error-feeding passions has been freed from the effects of wrong knowledge. Then all his conscious thought-activities are right and he always modifies into right thoughts. He who is under operation of wrong belief and error-feeding passions has perverse knowledge, and all his thought-activities will be wrongly directed, away from the path of Liberation.

अण्णाणमओ भावो अणाणिणो कुणदि तेण कम्माणि ।
णाणमओ णाणिस्स दु ण कुणदि तह्मा दु कम्माणि ॥ १३५॥

अज्ञानमयो भावोऽज्ञानिनः करोति तेन कर्माणि ।
ज्ञानमयो ज्ञानिनस्तु न करोति तस्मात्तु कर्माणि ॥ १३५ ॥

135. The thought-activity of the perverse soul (is) full of wrong knowledge, by that it binds Karmas; while in the soul with right knowledge, (it) is full of right knowledge and therefore it does not bind Karmas.

Commentary.

The author here chiefly refers to that bondage which is the cause of an infinite cycle of mundane existences, and not merely to a mild bondage in a right-believer who must cast off all his Karmas one day, even if he will be going on binding them according to rules of bondage in spiritual stages. Thus a wrong-believer identifies himself with non-self modifications and maintaining his soul as angry, proud, deceitful, greedy and with other impure thought-activities binds strong Karmas; while a right-believer who is fully convinced of the true nature of soul, as quite equal to the status of a liberated soul, and without any passions and vibrations, and who has found his goal of self-realisation, does not bind such Karmas. He is really on the path to liberation and is gradually freeing himself from Karmic bondage.

णाणमया भावाओ णाणमओ चेव जायदे भावो ।
जम्हा तम्हा णाणिस्स सव्वे भावा दु णाणमया ॥ १३६ ॥
ज्ञानमयाद्भावाद्ज्ञानमयश्चैव जायते भावः ।
यस्मात्तस्माज्ज्ञानिनः सर्वे भावाः खलु ज्ञानमयाः ॥ १३६ ॥

136. As thought-activity of right knowledge only proceeds from a substance with right knowledge, therefore in a right-knower all the thought-activities are of right-knowledge.

Commentary.

All actions are caused according to their primary causes. All impurities of wrong belief and error-feeding passions have been cast away from the soul of a right-believer. Therefore all his conscious thought modifications must be right. Even a layman with right belief engaged in worldly occupations is never attacked by perverse thought-activity. All his actions are directed to right path. He does worldly actions under the operation of passions, but knows that they are not the actions of his soul.

अण्णाणमया भावा अण्णाणो चेव जायदे भावो ।
तम्हा सव्वे भावा अण्णाणमया अणाणिस्स ॥ १३७ ॥
अज्ञानमयाद्भावाद्ज्ञानमयश्चैव जायते भावः ।
तस्मात्सर्वे भावा अज्ञानमया अज्ञानिनः ॥ १३७ ॥

137. As from a substance with wrong knowledge, thought-activity of wrong knowledge only is produced; therefore in a perverse soul (all) the thought-activities (are) of wrong knowledge.

Commentary.

A person, whose consciousness is dimmed by wrong belief and wrong knowledge, is subjected to modifications of his thought-activity according to wrong belief and wrong knowledge. He cannot have right thoughts.

कणयमयाभावादो जायंते कुंडलादयो भावा ।
अयमइयादुअयादोजह जायंते दु कडयादि ॥ १३८ ॥

अण्णाणमया भावा अण्णाणिणो बहुविहा वि जायंते।
णाणिस्स दु णाणमया सव्वे भावा तहा होंति ॥ १३९ ॥

कनकमयाद्भावाज्जायंते कुंडलादयो भावाः।
अयोमयात्तु अयोमयात् यथा जायंते तु कटकादयः ॥ १३८ ॥
अज्ञानमयाद्भावादज्ञानिनो बहुविधा अपि जायंते।
ज्ञानिनस्तु ज्ञानमयाः सर्वे भावास्तथा भवंति ॥ १३९ ॥

138-139. As from a golden material, ear-rings and similar things are made, and from an iron matter only bracelets, etc., (of iron) are produced. Similarly in the perverse soul, many kinds of thought-activities full of wrong knowledge are produced and in the soul with (right) knowledge, all the thought-activities are full of (right) knowledge.

Commentary

All actions are dependent upon their primary causes. Articles made from gold cannot be other than gold, while those of iron cannot be transformed into any other matter than iron. Similarly all thought activities of a right-believer are right, while those of a wrong-believer are wrong. Even austerities and good charitable actions and calmness of mind in a wrong believer are not in the right directions. His aim is not to get liberation from Karmic bondage and to attain infinite bliss natural to the soul, but to acquire different objects of sense enjoyments, and worldly fame here or hereafter. In the same way, a layman with right belief may perform duties of a ruler, lead armies, earn money by trade, engage in arts, agriculture and other industries, and yet his thought-activities cannot be called wrong, because they are based upon right belief of his own true self and he knows that his layman duties are due to operation of passion and other Karmas which he knows to be his enemies. He must have just cause for all his worldly pursuits; therefore his all thought-forms are right.

मिच्छत्तस्सदु उदओ जं जीवाणं अतच्चसद्दहणं।
असंजमस्स दु उदओ जं जीवाणं अविरदत्तं ॥ १४० ॥

अण्णाणस्स दु उदओ जं जीवाणं अतच्चउवलद्धी ।
जो दु कसाउवओगो सो जीवाणं कसाउदओ ॥ १४१ ॥
तं जाण जोगउदओ जो जीवाणं तु चिट्ठउच्छाहो ।
सोहणमसोहणं वा कायव्वो विरदिभावो वा ॥ १४२ ॥

मिथ्यात्वस्य तूदयो यज्जीवानामतत्त्वश्रद्धानम् ।
असंयमस्यं तूदयो यज्जीवानामविरतत्त्वम् ॥ १४० ॥
अज्ञानस्य तूदयो जीवानां या अतात्वोपलब्धिः ।
यस्तु कषायोपयोगः स जीवानां कषायोदयः ॥ १४१ ॥
तं जानीहि योगोदयं यो जीवानां तु चेष्टोत्साहः ।
शोभनोऽशोभनो वा कर्त्तव्यो विरतिभावो वा ॥ १४२ ॥

140-141-142. In souls, the belief in wrong principles (*i.e.*, principles as they are not) (is due) to operation of wrong-belief (deluding karma); and vowlessness in souls (is due) to the operation of right-conduct-deluding (Karma). And in souls, the wrong knowledge of the principles (is due) to operation of knowledge-obscuring (Karma); and the passion-tossed thought-activity of the soul (is due) to the operation of passion (Karma). And the impulse of activity of the soul, which (is) good and pursuable, or bad and abandonable, should be known to be due to rise of soul-vibrations (caused by operation of body-sub-class of body making Karma).

Commentary.

Thought-activities, which cause bondage of new Karmas, are not real and natural activities of souls. All the four kinds of activities of wrong belief, wrong knowledge, vowlessness and soul-vibrations through motions of mind, body and speech are due to operation of material Karmic bondage. Although souls are primary causes of conscious thought-activities, yet the darkness of wrong belief etc., appearing in consciousness is not due to primary cause of souls, but it is the effect or fruition, strong or mild, of the Karmic molecules themselves. As has been explained in Gathas 116-119, this darkness of Karmas is really the cause of the eight kinds of

fresh Karmic bondage. From practical point of view only, it is said that primary cause of these impure activities is soul and operation of Karmas is an auxiliary cause.

एदेसु हेदुभूदेसु कम्मइयवग्गणागयं जंतु ।
परिणमदे अट्ठविहं णाणावरणादिभावेहिं ॥ १४३ ॥

एतेषु हेतुभूतेषु कार्मणवर्गणागतं यत्तु ।
परिणमतेऽष्टविधं ज्ञानावरणादिभावैः ॥ १४३ ॥

143. Owing to the (auxiliary) cause (of thought-activity) that which (is) in the form of Karmic molecules is modified into eight kinds of knowledge-obscuring and other Karmas.

Commentary.

The impure thought-activities already stated are the auxiliary causes only of the bondage of 8 kinds of Karmic classes and of their sub-classes. Primary cause of Karmas are the Karmic molecules themselves of which this universe is full and which have got the capacity of being attracted by soul's vibrations and transforming themselves into Karmas with various kinds of strong or mild fruition. When they are bound, their bondage is dependent also for long or short duration on the intensity or mildness of passions. They themselves operate on maturity in their due time and then shed off.

तं खलु जीवणिवद्धं कम्मइयवग्गणागयं जइया ।
तइया दु होदि हेदू जीवो परिणामभावाणं ॥ १४४ ॥

तत्खलु जीवनिबद्धं कार्मणवर्गणागतं यदा ।
तदा तु भवति हेतुर्जीवः परिणामभावानाम् ॥ १४४ ॥

144. Certainly, when matter in the form of Karmic molecules binds the soul, then only the soul becomes the cause of its modified thought-activity.

Commentary.

The transformation of Karmic molecules into Karmas and the auxiliary cause of this bondage process *i.e.* the impure thought-activity of soul work simultaneously. Such being the fact of

Karmic bondage, a wrong-believing person takes that impure thought activity to be his own action. He identifies himself with that which is really an effect of Karmas. Thus owing to wrong belief he does not know the true fact. A right believer free from the effects of wrong-belief Karma but modifying in other impure thought-activities due to partial vow, or total vow, or perfect right conduct, prevents passions and minor passions, knows that his soul really is not the doer of them. They are not his own pure conscious activities. His nature is to know only, and not to be vowless, or passionful. Had there not been operation of passions, his soul's conscious-activity would not have been subjected to such impure modifications. Therefore a right knower does not bind Karmas leading to long cycles of births and rebirths. He binds such weak Karmas which will not hinder the progress of soul-advancement.

जीवस्सदु कम्मेण य सह परिणामा दु होंति रागादी ।
एवं जीवो कम्मं च दोवि रागादिमावरणा ॥ १४५ ॥

जीवस्य तु कर्मणा च सह परिणामाः खलु भवंति रागादयः ।
एवं जीवः कर्म च द्वे अपि रागादित्वमापन्ने ॥ १४५ ॥

145. And if attachment and other thought-activities are produced in the soul (by its working) along with Karmic matter (*i. e.* by both soul and matter being primary causes); then soul and Karmic matter both would become attachment, etc.

Commentary.

Soul and matter jointly cannot be the primary cause of impure-thought activities of soul, for in that case Karmic matter will also become conscious. This is impossible. The primary cause of thought-activities is the soul itself, Karmic matter is the auxiliary cause. This statement is here made from the impure real point of view. From real point of view soul is not the primary cause of any impurity at all.

एकस्स दु परिणामा जायदि जीवस्स रागमादीहिं ।
ता कम्मोदयहेदू हि विणा जीवस्स परिणामो ॥ १४६ ॥

एकस्य तु परिणामो जायते जीवस्य रागादिभिः ।
तत्कर्मोदयहेतुभिर्विना जीवस्य परिणामः ॥ १४६ ॥

146. If attachment etc., is produced in the soul by itself, then without the operation of Karmas being auxiliary causes, thought-activity (of impure kind will be produced) in a (pure) soul.

Commentary.

Attachment and other impure thought-activities never appear in pure souls. Therefore a soul cannot have them without the influence of deluding Karmas in operation as an important auxiliary cause.

एक्कस्स दु परिणामो पुग्गलदव्वस्स कम्मभावेण ।
ता जीवभावहेदूहिं विणा कम्मस्स परिणामो ॥ १४७ ॥

एकस्य तु परिणामः पुद्गलद्रव्यस्य कर्मभावेन ।
तज्जीवभावहेतुभिर्विना कर्मणः परिणामः ॥ १४७ ॥

147. If the modification into Karmas (of 8 kinds) is (produced) by itself in Karmic matter; then there would be modification into (8) Karmas without the (impure) thought-activity of the soul being the cause.

Commentary.

The soul cannot have impure thought-activity without the auxiliary cause of the operation of material Karmas. Karmic molecules also cannot take the forms of 8 kinds of bondage without the auxiliary cause of soul's impure thought-activity. Impure soul and matter both are auxiliary causes of modification of each other.

जीवे कम्मं वद्धं पुट्ठं चेदि ववहारणयभणिदं ।
सुद्धणयस्स दु जीवे अवद्धपुट्ठं हवइ कम्मं ॥ १४८ ॥

जीवे कर्मबद्धं स्पृष्टं चेति व्यवहारनयेन भणितं ।
शुद्धनयस्य तु जीवे अबद्धस्पृष्टं भवति कर्म ॥ १४८ ॥

148. In the soul, the Karmas are bound or are attached; this is said from practical standpoint. But from the pure (real) standpoint, the Karmas are neither bound nor attached to the soul.

Commentary.

The statement that impure thought-activity is due to the soul itself as the primary cause and that the bondage of Karma in souls

is due to matter as the primary cause, is made from the impure view-point. From the pure real point of view there is neither bondage nor touch of any Karma with the soul. Viewing from the pure real standpoint, every soul is quite pure without any connection with matter at all. It is the doer of its own pure modification of pure consciousness, peace and happiness.

कम्मं बद्धमबद्धं जीवे एदं तु जाण णयपक्खं ।
पक्खादिक्कंतो पुण भण्णदि जो सो समयसारो ॥ १४६ ॥

कर्म बद्धमबद्धं जीवे एवं तु जानीहि नयपक्षम् ।
पक्षातिक्रांतः पुनर्भण्यते यः स समयसारः ॥ १४६ ॥

149. The Karmas are bound (or) not bound to the soul; know this certainly from the different points of view. But whatever is said after putting aside the points of view, that is the pure soul itself.

Commentary.

Points of view are only ways of knowing different aspects of a substance. Practical standpoint looks at the soul as bound with Karmas, while the real standpoint looks at it as unbound and pure. When, independently of all aspects, one is fixed up in the meditation of his own soul's true nature, and experiences peace and happiness, then there is no wavering thought about any aspect of purity or impurity. The combination of right belief, right knowledge and right conduct is the only true path of self-absorption; when there is no thinking, when the mind itself is in equilibrium, what to say of body and speech. The points of view are only helpful in knowing the truth. When Truth is realised, no wavering thoughts remain, and the soul is absorbed in itself.

दोण्हवि णयाण भणिदं जाणइ णवरिं तु समयपडिबद्धो ।
ण दु णयपक्खं गिण्हदि किंचिवि णयपक्खपरिहीणो॥१५०॥

द्वयोरपि नययोर्भणितं जानाति केवलं तु समयप्रतिबद्धः ।
न तु नयपक्षं गृह्णाति किंचिदपि नयपक्षपरिहीनः ॥ १५० ॥

150. Whatever is said from the two stand-points (real and practical) is merely what the Self-absorbed Soul knows

as such. Being detached from the different stand-points, the Soul adopts no particular stand-point whatsoever.

Commentary.

The different view points are necessary and useful in discourse or exposition of Truth. The Truth itself, the ever-self-absorbed Soul is obviously above all standpoints.

सम्मद्दंसणणाणं एदं लहदित्ति णवरि ववदेसं ।
सव्वणयपक्खरहिदो भणिदो जो सो समयसारो ॥ १५१ ॥

सम्यग्दर्शनज्ञानमेतल्लभत इति केवलं व्यपदेशम् ।
सर्वनयपक्षरहितो भणितो यः स समयसारः ॥ १५१ ॥

151. That which is said to be above the different stand-points, (and which) alone deserves the name of this right belief and knowledge is the Samayasára, (the pure Soul the Essential Soul, or the soul in its essence).

Commentary.

Samayasára is the pure soul in its essence. A right believer himself becomes the soul in Essence, when he is absorbed in his own soul which is full of all its pure attributes, conation, knowledge, belief, peace, power, happiness, etc. It is the association of Karmic bondage which brings about the impure modifications of soul. Really, the soul is above all these impurities. It is all pure, peaceful and happy and modifier of its own pure thought-activities. One who meditates upon this again and again acquires self-absorption, which is Samayasára.

CHAPTER IV.

Demerit and Merit.—(Punya Papa.)

कम्ममसुहं कुसीलं सुहकम्मं चावि जाण सुहसीलं ।
कह तं होदि सुसीलं जं संसारं पवेसेदि ॥ १५२ ॥

कर्माशुभं कुशीलं शुभकर्म चापि जानीहि सुशीलं ।
कथं तद्भवति सुशीलं यत्संसारं प्रवेशयति ॥ १५२ ॥

152. Know bad Karmas (to be) demerit and good karmas (to be) merit. How can that be meritorious which causes (the soul) to wander in the cycle of existences.

Commentary.

Non-self, whether merit or demerit, is not conducive to the freedom of the Soul. People generally love merit and hate demerit, because the latter brings pain and the former pleasure. Really pleasure also is not beneficial, because a mundane soul indulging in sense-pleasures remains aloof from the path of spiritual purity. Every gratification of sense-pleasure creates desire for further gratification. For obtaining such gratification one has to employ means, which may be fair or foul, and he inevitably binds bad karmas. He goes on sinking deeper and deeper in the mire and his chances of extricating himself become lesser and lesser. A wise man should wean himself away from both merit and demerit, and concentrate all attention to contemplation of the pure soul. From the practical point of view, people prefer merit to demerit, and therefore engage themselves in such acts and thoughts as bring in merit for the following reasons.

(1) Cause of bondage of each is different; good thoughts bring merit, and bad thoughts demerit.

(2) Nature of each is different. Good karmas are pleasure-bearing feeling-karma, high family, good body-making, good age karma classes, while bad karmas are pain-bearing feeling-karma, low family, bad body-making, bad age-karma and the four destructive karmas, knowledge obscuring conation-obscuring, delusion, and obstructive karmas.

(3) Fruition of each is different. Merit results in pleasure and demerit in pain.

(4) The result in each is different. Merit leads on to the path of liberation, and demerit to the path of bondage.

From the real point of view however both merit and demerit lead the soul further into the vortex of transmigration because:—

(1) Both are caused by impure passionate thought-activity of soul, (2) both have got material karmic nature; (3) fruition of both is harmful to real happiness of soul, and (4) both lead towards the path of bondage.

A wise right believer should therefore see that merit and demerit both are derogatory to the path of liberation, and true peace and happiness. Thus he should have regard and liking only for self-absorption, based on right belief, right knowledge and right conduct of soul in its own true nature, as the true path of liberation. Although in the lower spiritual stages, where long-continued self-absorption is not possible, one is obliged to take resort to good deeds, such as, worship of Arhats and saints, devotion to and services of

the Acharyas, charity, and study of scriptures, in order to keep away Pramada or lines of thoughts and deeds not beneficial for soul-advancement. Such good deeds are performed with the object of self-improvement and not for the gratification of sense desire. There is however a constant effort for attaining the high status of self-absorption.

सोवण्णियह्मि णियलं वंधदि कालायसं च जह पुरिसं ।
वंधदि एवं जीवं सुहमसुहं वा कदं कम्मं ॥ १५३ ॥

सौवर्णिकमपि निगलं बध्नाति कालायसमपि च यथा पुरुषं ॥
बध्नात्येवं जीवं शुभमशुभं वा कृतं कर्म ॥ १५३ ॥

153. A gold fetter binds a person as much as an iron one. Similarly good or bad deeds performed, whether good or bad (both) bind the soul (with karmas).

Commentary.

Passionate thought-activity and soul-vibration cause bondage of Karma, good or bad. Both are bondages, hindering the purity and freedom of soul. Merit bondage is like fetters made of gold and the demerit bondage like iron fetters.

तह्मादु कुसीलेहिय रायं माकाहि माव संसग्गं ।
साहीणो हि विणासो कुसीलसंसग्गरायेहिं ॥ १५४ ॥

तस्मात्तु कुशीलैः रागं मा कुरु मा वा संसर्गं ।
स्वाधीनो हि विनाशः कुशीलसंसर्गरागाभ्याम् ॥ १५४ ॥

154. And therefore do not have either attachment or association with (both of these) evil-disposed (karmas). (Because) certainly by association and attachment with these evil-disposed (karmas) independence shall be destroyed.

Commentary.

Good karmas also are obstacles to the higher and purer status of soul purity. A right believer in the 4th stage of vowless right belief, or in the 5th stage of partial vows, or in the 6th stage of imperfect vows, has to perform many good deeds of charity, devotion, service, etc., but he does not believe these good deeds as real causes of liberation. He knows them as causing bondage of merit karma. He does not perform those good deeds for the sake

of merit; but only owing to his inability to strictly and continuously follow the high and difficult path of pure thought-activity and to save himself from slipping into the dismal depths of evil-thoughts and evil-deeds.

जहणाम कोवि पुरिसो कुच्छियसीलं जणं वियाणित्ता ।
वज्जेदि तेण समयं संसग्गं रायकरणं च ॥ १५५ ॥
एमेव कम्मपयडी सीलसहावं हि कुच्छिदं णादुं ।
वज्जंति परिहरंति य तं संसग्गं सहावरदा ॥ १५६ ॥

यथा नाम कश्चित्पुरुषः कुत्सितशीलं जनं विज्ञाय ।
वर्जयति तेन समकं संसर्गं रागकरणं च ॥ १५५ ॥
एवमेव कर्मप्रकृतिशीलस्वभावं हि कुत्सितं ज्ञात्वा ।
वर्जयन्ति परिहरंति च तत्संसर्गं स्वभावरताः ॥ १५६ ॥

155-156. As any one who-so-ever knowing a man (to be) of bad character gives up association and attachment with him. Similarly, from the real standpoint knowing the nature of karmas (good or bad), to be harmful, those obsorbed in their own nature refrain, and prohibit (others), from association, (with such karmas).

Commentary.

A saint absorbed in the contemplation of his own pure nature, has no concern with either good or bad deeds. He advises others also to stick to the sure path of freedom, peace and happiness. Even a person who has just begun to walk in the path of liberation should believe so. He may take help from good deeds (as they are useful in checking him from indulgence in evil) as long as he finds himself unable to stick to self realisation, but his belief that they do not directly lead to libration, but perpetuate bondage, and thus hinder liberation, remains unshaken.

रत्तो बंधदि कम्मं मुंचदि जीवो विरागसंपण्णो ।
एसो जिणोवदेसो तह्मा कम्मेसु मारज्ज ॥ १५७ ॥

रक्तो बध्नाति कर्म मुच्यते जीवो विरागसम्पन्नः ।
एषो जिनोपदेशः तस्मात् कर्मसु मारज्यस्व ॥ १५७ ॥

157. The attached (soul) binds karmas ; The detached soul liberates itself (from them). Such (is) the preaching of the conqueror. Therefore do not indulge in karmas.

Commentary.

Emphasis is here laid upon the supreme self-discipline of avoidance of all attachments, good or bad, The Bhakti marga, intense attachment for saints, and Sadhus, Shasana and Shastra, would certainly be meritorious leading to the higher regions of Bliss, but would still perpetuate transmigration, and not bring about Liberation. But one should not misunderstand the teaching. If one is unable to fix his attention to contemplation of the pure self, he may well follow the path of Virtue but he must strive all the while to ascend the higher spiritual stages, by gradual but constant Soul-advancement.

परमट्ठो खलु समओ सुद्धो जो केवली मुणी णाणी ।
तह्मिठिदा सहभावे मुणिणो पावंति णिव्वाणं ॥ १५८ ॥

परमार्थः खलु समयः शुद्धो यः केवली मुनिर्ज्ञानी ।
तस्मिन् स्थिताः स्वभावे मुनिनः प्राप्नुवंति निर्वाणं ॥ १५८॥

158. The highest substance, the pure soul, is certainly the all-knowing wise saint. Absorbed in such self-contemplation, saints attain liberation.

Commentary.

The soul absorbed in self-realisation is the real saint. He who is not so self-absorbed, but only follows the thirteen pointed external conduct of a saint, namely the observance of the five great vows, the 5 Samities, and the three Gupties, cannot be called a true saint. He may be called a saint from the practical point of view. A wrong believer with all the external conduct of a saint can in no way be a saint. He is only in the first stage, that of wrong belief. The self-absorbed soul of the all-knowing Arhat is really the Omniscient and the perfect soul. His calm posture, his outward glory, his worship by celestials, etc., do not make him an Arhat. The Arhat is his own pure soul only. Those who are fully convinced of this, and try to realise their own soul-nature can be liberated, and not those who have got even a touch of attachment for the non-soul ; merit or demerit.

परमट्ठम्मिय अठिदो जो कुणदि तवं वदं च धारयदि ।
तं सव्वं बालतवं बालवदं विंति सव्वहू्णु ॥ १५६ ॥
परमार्थे चास्थितः करोति यः तपो व्रतं च धारयति ।
तत्सर्वं बालतपो बालव्रतं विदंति सर्वज्ञाः ॥ १५६ ॥

159. He, who performs austerities and observes vows, without being absorbed (in his) highest Soul, (is) altogether (engaged in) childish austerities and childish vows (taken without right belief). So say the all-knowing.

Commentary.

The external disciplines of observing the thirteen kinds of conduct, and of engaging in austerities, are merely the auxiliary causes to attainment of the stage of an Arhat. If there is neither belief, nor knowledge, nor conduct, of self-absorption, all the austerities of saints and all their vows, are wrong austerities and wrong vows. The observance of external conduct, in the letter of the scriptures, without right belief, is wrong conduct and cannot lead to liberation. Such ascetics performing severe austerities and following the 13 pointed conduct may reach to the 9 Graiveyaka and become Ahamindras, yet they are wrong-believers throughout. Their mundane births and deaths shall not cease.

वदणियमाणिधरंता सीलाणि तहा तवं च कुव्वंता ।
परमट्ठवाहिरा जेण तेण ते होंति अणाणी ॥ १६० ॥
व्रतनियमान् धारयंतः शीलानि तथा तपश्च कुर्वाणाः ।
परमार्थबाह्या येन तेन ते भवन्त्यज्ञानिनः ॥ १६० ॥

160. Observing the vows and resolutions, and performing the subsidiary vows and austerities, they are unknowing, because they are away from (realization of) the highest Soul-purity.

Commentary.

Our knowledge becomes right knowledge when we realize the non-attached pure Self as the path of liberation. Observance of external right conduct consisting of vows and austerities is an auxiliary cause for such self-realization. Those who devotedly follow the outward conduct only, and do not care for the realization of the True and real self-nature, they will bind meritorious

Karmas which will in a way delay and obstruct the attainment of liberation, instead of expediting and facilitating it.

परमट्ठबाहिरा जे ते अण्णाणेण पुण्णमिच्छंति ।
संसारगमणहेदुं विमोक्खहेदुं अयाणंता ॥ १६१ ॥
परमार्थबाह्या ये ते अज्ञानेन पुण्यमिच्छंति ।
संसारगमनहेतुं विमोक्षहेतुमजानंतः ॥ १६१ ॥

161. Those who are beyond (realization of) the highest soul, owing to wrong knowledge, long for meritorious deeds, which (are) the causes of mundane wanderings. They do not know the Path of liberation.

Commentary.

Persons with perverse knowledge wrongly take the outward duties of saints, such as observation of complete vows and hard austerities, to be the path of liberation. Really all conduct involving activities of body, mind and speech in concern with other objects are voluntarily done by saints with good thoughts of non-injury, truth, chastity, etc. They are not the pure thought-activity. They are causes of bondage of meritorious Karmas. Besides this, those thoughts do not represent even the thought-activity which must be found in saints in their lowest, *viz.*, 6th and 7th stages, because they are not purified by right belief. They being mixed with operation of wrong belief, cause bondage of Karmas which a wrong believer in the first stage is to bind. Their thought-paint is good ; therefore, they bind meritorious Karmas with deep fruition-power and some demeritorious Karma with mild fruition-power. A saint practising austerities for thousands of years without gaining true and real knowledge of self-realization can never be liberated : while a right-believing saint if he is fixed in self-absorption even for the period of an Antarmuhûrta can become Omniscient Conqueror. Therefore even attachment to merit must be given up.

जीवादी सद्दहणं सम्मत्तं तेसिमधिगमो णाणं ।
रागादी परिहरणं चरणं एसो दु मोक्खपहो ॥ १६२ ॥
जीवादिश्रद्धानं सम्यग्दर्शनं तेषामधिगमो ज्ञानं ।
रागादिपरिहरणं चरणं एष तु मोक्षपथः ॥ १६२ ॥

162. Belief in soul, etc., (9 categories) (is) right belief; the knowledge of them is right knowledge. The giving up

of attachment, etc., is right conduct. This certainly is the way to liberation.

Commentary.

For the attainment of Liberation, it is essential that one should have a clear, firm, and unshakeable belief in the nine categories, *viz.*, Soul, non-soul, merit, demerit, inflow, bondage, checking, shedding and liberation (of Karmas) according to what has been preached by the Conquerors. He should have a detailed and clear knowledge of these from study of Jain scriptures compiled by great saints, and then should follow right conduct after renouncing love and hatred for all worldly objects including his own body. This is the practical path. To believe, and know and realize "that I am soul, quite pure and perfect," and to be absorbed in this thought-activity is the threefold path from real point of view. Thus he who understands this path of liberation from both points of view, correctly knows his soul and realizes it. He never longs for good deeds for the sake of liberation.

मोत्तूण णिच्छयट्ठं ववहारे ण विदुसा पवट्टंति ।
परमट्ठमस्सिदाणं दु जदीण कम्मक्खओ होदि ॥ १६३ ॥

मुक्त्वा निश्चयार्थं व्यवहारे, न विद्वांसः प्रवर्तंते ।
परमार्थमाश्रितानां तु यतीनां कर्मक्षयो भवति ॥ १६३ ॥

163. The learned do not indulge in the practical (path) giving up the real substance (*i.e.* the pure soul). Because (only) in the saints who depend upon the highest substance (*i. e.* pure soul), the destruction of Karmas takes place.

Commentary.

Mere practical conduct without realization of the pure and real nature of the soul, cannot be the cause of liberation, so the learned do not neglect their own pure soul. When there is non-attachment to all non-self and absorption in the own self, then that fire of concentration is kindled up which burns karmic matter and purifies the soul.

वत्थस्स सेदभावो जह णासेदि मलविमेलणाच्छण्णो ।
मिच्छत्तमलोच्छण्णं तह सम्मत्तं खु णादव्वं ॥ १६४ ॥

वत्थस्स सेदभावो जह णासेदि मलविमेलणाच्छण्णो ।
अण्णाणमलोच्छण्णं तह णाणं होदि णादव्वं ॥ १६५ ॥
वत्थस्स सेदभावो जह णासेदि मलविमेलणाच्छण्णो ।
तह दु कसायाच्छण्णं चारित्तं होदि णादव्वं ॥ १६६ ॥

वस्त्रस्य श्वेतभावो यथा नश्यति मलविमेलनाच्छन्नः ।
मिथ्यात्वमलावच्छन्नं तथा च सम्यक्त्वं खलु ज्ञातव्यं ॥ १६४ ॥
वस्त्रस्य श्वेतभावो यथा नश्यति मलविमेलनाच्छन्नः ।
अज्ञानमलावच्छन्नं तथा ज्ञानं भवति ज्ञातव्यं ॥ १६५ ॥
वस्त्रस्य श्वेतभावो यथा नश्यति मलविमेलनाच्छन्नः ।
तथा तु कषायोच्छन्नं चारित्रं भवति ज्ञातव्यं ॥ १६६ ॥

164, 165 & 166. As the white character of cloth is lost by being covered with a coating of dirt, so should the right belief (characteristic of the soul) be known (to be) obscured by the dirt of wrong belief. As the white character of cloth is lost by being covered with a coating of dirt, so should right knowledge be known (as) obscured by the dirt of wrong knowledge. As the white character of cloth is lost by being covered with a coating of dirt, so should certainly right conduct be known (as) obscured by the passions.

Commentary.

Gathas 164 to 166 illustrate the condition of soul, which is brought about by operation of Karmas, bound before. Cloth made up of cotton threads is really white in its natural colour but owing to its contact with mud, its whiteness is obscured, and it looks dirty. But really the whiteness is not destroyed. The dirtness has come over it as a mere coating only. Similarly right belief, right knowledge and right conduct are the real and inseparable attributes of the soul. Operation of wrong belief, knowledge-obscuring and passion-karmas has obscured them. Removal of their operation will allow the threefold nature of the soul to illumine purely and rightly.

सो सव्वणाणदरसी कम्मरयेण णियएण उच्छण्णो ।
संसारसमावण्णो णवि जाणदि सव्वदो सव्वं ॥ १६७ ॥

स सर्वज्ञानदर्शी कर्मरजसा निजेनावच्छिन्नः ।
संसारसमापन्नो नापि जानाति सर्वतः सर्वं ॥ १६७ ॥

167. That (really) all-knowing, all-seeing, obscured by the dust of its own Karmas, wandering in the cycle of existence does not know all things, in all their aspects.

Commentary

The soul is really by nature all knowing and all seeing, all peaceful and all-happy, and in no manner less than all the liberated and perfect souls in the pure conditions. Its impure mundane condition, however, has continuously been going on from beginningless time in conjunction with bondage and operation of material Karmas These Karmas obscure its true nature and pervert it in wrong belief and knowledge, owing to which it neither knows its own soul correctly, nor the other soul and non-soul substances. Its power of discrimination has been totally marred by deluding Karmas just as drunkenness makes one forget his own house. Under delusion, it has often bound good Karmas also; but they could not help it to know its own reality. Therefore a right believer should not have any attachment with Karmas, the enemies of soul, whether they may be looking nice in form of merit, or ugly in form of demerit. All deeds resulting in bondage of good or bad Karmas must be given up. Only one's own nature should be firmly grasped for safety and liberation.

सम्मत्तपडिणिवद्धं मिच्छत्तं जिणवरे हि परिकहिदं ।
तस्सोदयेण जीवो मिच्छादिट्ठित्ति, णादव्वो ॥ १६८ ॥
णाणस्स पडिणिवद्धं अण्णाणं जिणवरे हि परिकहिदं ।
तस्सोदयेण जीवो अण्णाणी होदि णादव्वो ॥ १६९ ॥
चारित्तपडिणिवद्धं कसायं जिणवरे हि परिकहिदं ।
तस्सोदयेण जीवो अचरित्तो होदि णादव्वो ॥ १७० ॥
सम्यक्त्वप्रतिनिबद्धं मिथ्यात्वं जिनवरैः परिकथितं ।
तस्योदयेन जीवो मिथ्यादृष्टिरिति ज्ञातव्यः ॥ १६८ ॥
ज्ञानस्य प्रतिनिबद्धं अज्ञानं जिनवरैः परिकथितं ।
तस्योदयेन जीवोऽज्ञानी भवति ज्ञातव्यः ॥ १६९ ॥

चारित्रप्रतिनिबद्धं हि कषायो जिनवरैः परिकथितः ।
तस्योदयेन जीवोऽचारित्रो भवति ज्ञातव्यः ॥ १७० ॥

168, 169 & 170. Right-belief-obscuring (Karma is) wrong-belief. It is said by the Conquerors. By the operation of that (Karma) the soul (is) wrong-believer. Such should be known. The obscuring of right knowledge is said by the Conquerors to be wrong knowledge By its operation the soul becomes of perverse knowledge. (It) should be known. That which obscures right conduct is said to be passion by the Conquerors. By the operation of that the soul becomes of wrong conduct. It should be known.

Commentary.

Meritorious Karmas can never remove the obscurity which has marred the soul's real qualities. Strong meritorious Karmas operate in a soul of celestial body in the last heaven of Sarvartha Siddhi. There he cannot pass beyond the fourth spiritual stage and has to remain confined in heaven for 33-Sagars, a period of innumerable years. In the human sphere Chakravartis have got operation of the strongest kind of merit Karmas. If any Chakravarti is infatuated by them, his soul may go down even to the 7th hell. The only helper to prevent plunging into the deep ocean of world is true self-knowledge and self-realization. A seeker after independent peace and happiness must not have the slightest love for all the good and bad activities of mind, speech and body which cause bondage of Karmas. He should consider both good and bad Karmas as fetters which bind him and obstruct the unfoldment of his own capacities. Both should be believed to be material and foreign to his soul's nature. He should regard self-absorption only as the real cause of happiness. He should become one with Samayasára, the essence of soul, in order to himself become the perfect and pure Samayasára.

CHAPTER V.

Inflow of Karmas.

मिच्छत्तं अविरमणं कसाय जोगाय सण्ण सण्णादु ।
बहुविहभेदा जीवे तस्सेव अणण्णपरिणामा ॥ १७१ ॥

मिथ्यात्वमविरमणं कषाययोगौ च संज्ञासंज्ञास्तु ।
बहुविधभेदा जीवे तस्यैवानन्यपरिणामाः ॥ १७१ ॥

171. In the soul, wrong belief, vowlessness, passion, and vibratory activity, living, and non-living, and (their) very many varieties (are) not any other's but its own thought-activities.

Commentary.

In practice, from the point of view of condition, a seeker after Truth must know that he is responsible for his own destiny. His soul has got the capacity of modification. He should endeavour to change his thoughts, from impurity to purity. Unless a person believes that these defects are injurious to him, he would try to remove them. Wrong-belief, etc., as Karmas are material while wrong belief, etc., as impure thoughts of non-living soul are living.

णाणावरणादीयस्स ते दु कम्मस्स कारणं होंति ।
तेसिंपि होदि जीवो रागदोसादिभावकरो ॥ १७२ ॥

ज्ञानावरणाद्यस्य ते तु कर्मणः कारणं भवंति ।
तेषामपि भवति जीवः रागद्वेषादिभावकरः ॥ १७२ ॥

172. They are the causes (of inflow) of karmic matter of the knowledge-obscuring and other kinds. The soul is also the cause of such thought activities as love, hatred.

Commentary.

The material Karmas previously bound by a soul, operate at their maturity and fall off. If the soul's thought-activity is strong enough not to be affected by their operation, they will fall off without bringing inflow of fresh Karmas. If the soul's thought-activity is not strong enough, it will be modified into its conscious

thought-activities according to the operation of Karmas. And thus its thought-activities will be painted by wrong belief, passions, etc., which may be called love, hatred and delusion (Râga-Dvesha-Moha). A seeker of Truth must improve his knowledge and will-power so that he may not be affected by operation of Karmas. A wrong believer by continuous study, by thinking of the nature of soul and non-soul, devotion to pure soul, and by other pure activities, may increase his soul power and clearness of his thought-activity so much that the fruition-force of wrong belief and other Karmas, is decreased. And by such continuous efforts, Karmas of wrong belief and error-feeding passions are brought under subsidence at least for an Antar Muhûrta, and during such period he becomes a right believer of a subsidential kind. If, after an Antar-Muhûrta, he is able to retain his belief, his belief becomes destructive subsidential right belief. In that condition it is only the slightest form of wrong-belief Karma called *Samyaktva Prakriti*, which operates and affects the thought-activity of the soul; while other Karmas such as error-feeding passions, and wrong, and mixed belief Karma when operative, fall off without in any way affecting the soul's thought-activity. These operative Karmas without the corresponding thought-activity of the soul cannot be the cause of the bringing in of new karmic molecules.

णत्थि दु आसववंधो सम्मादिट्ठिस्स आसवणिरोहो ।
संते पुव्वणिवद्धे जाणदि सो ते अवंधंतो ॥ १७३ ॥
नंस्तस्त्वास्रवबंधौ सम्यग्दृष्टेरास्रवनिरोधः ।
संति पूर्वनिबद्धानि जानाति स तान्यबध्नन् ॥ १७३ ॥

173. But there is no inflow (or) bondage in a right believing soul. There is the checking of inflow (in it.) Such (right believer) being unbound by them (the new Karmas) (merely) knows the existence of the previously bound Karmas.

Commentary.

Right belief begins from the 4th Spiritual stage. The soul so long as it is there is incapable of bondage by the Karmas which are peculiar to the lower stages. But it is capable of bondage by Karmas operating in the higher stages.

From 4th to the 14th stage, the soul is exempted from bondage by 41, 51, 55, 61, 62, 98, 103, 119, 119, 119, 120 *prakritis* or subdivisions of the 8 Karmas, respectively.

There are !48 sub-divisions, but only 120 are capable of binding; 28 do not bind. Thus the 5 " bodies" include the 5 kinds of interfusion. "Samghâta," and the 5 kinds of binding "Bandhan." This accounts for 10. There are 20 sub-divisions of colour, taste, smell, and touch, but only 4 bind; this accounts for 16. Out of the 3 kinds of right-belief-deluding Karma, only one binds- this accounts for the remaining 2. These are the 28 (10+16+2) non-binding sub-divisions of Karmas (*vide* Gommatsara, Karma kanḍa S. B. J. Vol. VI.).

A right believer brings about either the subsidence or destruction of the four error-feeding passions and wrong belief Karmas. Right discrimination between soul and non-soul, worldly and liberated conditions, real and false happiness, then arises in him. His attention which before gaining right belief was directed towards worldly gratifications has now turned towards attaining his own true nature of freedom from non-soul. Previously bound Karmas do not over-power him. He is sure to be liberated, before long. Thereforc bondage in a right believer is not taken into consideration by the author.

भावो रागादिजुदो जीवेण कदो दु बंधगो होदि ।
रागादिविप्पमुक्को अवंधगो जाणगो णवरि ॥ १७४ ॥

भावो रागादियुतः जीवेन कृतस्तु बंधको भवति ।
रागादिविप्रमुक्तोऽबंधको ज्ञायको नवरि ॥ १७४ ॥

174. Thought-accivity, such as love, hatred; proceeding from the soul becomes the binder of Karmas (with it, *i.e.*, becomes the auxiliary cause of bondage). But (the soul) free from love, etc., (is) free from bondage (and is) the knower (only).

Commentary.

Love and hatred, etc., the impure thought-activities of a soul caused by operation of wrong belief and error-feeding passions are the chief auxiliary causes of bondage of Karmas, and bring about long wanderings in the cycle of existences. A right believer, free from such thoughts does not indulge in any non-soul thoughts, and therefore he is not the binder of Karmas. He merely knows the effects of operation and bondage of Karmas which may occur in his progressive stages because of slight passions and soul-vibrations.

पक्के फलम्मि पडिदे जह ण फलं बज्झदे पुणो विंटे ।
जीवस्स कम्मभावे पडिदे ण पुणोदयमुवेहि ॥ १७५ ॥

पक्के फले पतिते यथा न फलं बध्यते पुनर्वृन्ते ।
जीवस्य कर्मभावे पतिते न पुनरुदयमुपैति ॥ १७५ ॥

175. As the ripe fruit, which has fallen down, cannot be attached as fruit, again to (the old) stalk ; so in the soul, karmic matter which has fallen off (after fruition), can never again (be bound, and) matured to operation.

Commentary.

The general rule is that whenever Karmas are matured and become operative, they fall off at once and cannot remain bound an instant longer. They become dead material molecules. If a right believer, through the strength of his soul-capacity has destroyed those Karmas which obstruct right belief, *i.e.*, has become a destructive-right-believer, then he will never be subjected to their bondage again. He will for ever remain in the right belief-stage. Thus having obtained the clue of self-discrimination, he practices self-realization according to the spiritual stage attained by his thought-activity. Verily he is not a binder of Karmas. He is merely the knower of them. A layman performs many worldly duties, but being a right knower he knows all these acts to be due to the operation of Karmas bound before, and always longs for the passionless stage where his peace and happiness may not be disturbed in any way. Any little bondage that occurs does not become detrimental to his soul progress.

पुढवीपिंडसमाणा पुव्वणिबद्धा दु पच्चया तस्स ।
कम्मसरीरेण दु ते बद्धा सव्वेवि णाणिस्स ॥ १७६ ॥

पृथ्वीपिंडसमानाः पूर्वनिबद्धास्तु प्रत्ययास्तस्य ।
कर्मशरीरेण तु ते बद्धाः सर्वेऽपि ज्ञानिनः ॥ १७६ ॥

176. And in that knowing soul, the formerly bound Karmas (are ineffectual) like clad of earth, although all of them are bound with its karmic body.

Commentary.

When a person becomes a right believer and a right knower of true principles, and realizes the discrimination between the true and real nature of soul and non-soul he is at first a right believer of the subsidential kind. Wrong belief and error-feeding passions karmas, which are not yet destroyed, but made to subside, simply exist without producing any effect like a clod of earth. If he is firm in right belief he will not allow them to operate again and will save himself from relapsing into wrong belief. He will, then, transform himself into a right believer of the destructive subsidential kind. There-afterwards, if he happens to be in the presence of an Omniscient or a saint with full scriptural knowledge, he will remove all right-belief preventing Karmas from existence in the soul, and will become a right believer of the destructive description. He could never again relapse into perverse belief and shall soon obtain Liberation. Material Karmas cannot disturb the thought-activity of soul, unless they operate, and the soul is not strong enough to resist their operation. One should not, therefore, be afraid of Karmas merely in existence, but must try to be strong in soul-power in order to resist their operation, and to let them be exhausted and shed off.

चहुविह अरोयभेयं वंधंते णाणदंसणगुणेहिं ।
समये समये जह्मा तेण अवंधुत्ति णाणी दु ॥ १७७ ॥

चतुर्विधा अनेकभेदं बध्नंति ज्ञानदर्शनगुणाभ्याम् ।
समये समये यस्मात् तेनाबंध इति ज्ञानी तु ॥ १७७ ॥

177. As those which are of four kinds (wrong-belief, vowlessness, passions and vibratory activity) bind the soul every moment with many kinds of Karmas with the help of the soul's attributes of conation and knowledge (love and hatred), therefore the knowing soul (attentive to itself) is certainly incapable of being bound by Karmas.

Commentary.

The knowing soul when attentive to itself is free from bondage. The previously bound Karmas are really the auxiliary cause of the inflow of fresh Karmas. Soul by itself does neither take in, nor bind any Karmas at all. It is really free from all inflow and

bondage. A seeker after Liberation must improve his soul-power in order to resist the operation of deluding Karma, which is the chief enemy of the mundane soul.

जह्मा दु जहण्णादो णाणगुणादो पुणोवि परिणमदि ।
अण्णत्तं णाणगुणो तेण दु सो बंधगो भणिदो ॥ १७८ ॥

यस्मात्तु जघन्यात् ज्ञानगुणात् पुनरपि परिणमते ।
अन्यत्वं ज्ञानगुणः तेन तु स बंधको भणितः ॥ १७८ ॥

178. And because the attribute of knowledge when in a low stage (below the 11th) is again modified into something else (Love, hatred) it is, in that view said to be the binder (of karmas).

Commentary.

A person who has not attained the destructive stage of a right-believer, falls down for want of sufficient strength in his soul power from right belief into wrong belief. He is subjected to bondage of wrong belief and other karmas on account of his thought-activity being affected with strong delusion, attraction or repulsion, and is again attached to the world. It is the deluding karma which must be destroyed. As long as it has the least mastery over consciousness, no check of inflow of karmas is possible. A right believer should therefore believe himself to be the Pure Soul and should realise his own pure nature, by practising self-absorption. It is this conduct only which can weaken the passions and improve soul-power.

दंसणणाणचरित्तं जं परिणमदे जहण्णभावेण ।
णाणी तेण दु वज्झदि पुग्गलकम्मेण विविहेण ॥ १७९ ॥

दर्शनज्ञानचारित्रं यत्परिणमते जघन्यभावेन ।
ज्ञानी तेन तु बध्यते पुद्गलकर्मणा विविधेन ॥ १७९ ॥

179. When right belief, knowledge (and) conduct manifest (themselves) in a low degree, then the knower is bound by many kinds of karmic matter.

Commentary.

A right believer in the 4th stage of vowless-right-belief, has the least degree of right conduct. Unless all the passions are totally

subsided or destroyed, he cannot attain that pure and perfect conduct which does not bind any Karma at all.

सव्वे पुव्वणिवद्धा दु पच्चया संति सम्मदिट्ठिस्स ।
उवओगप्पाओगं बंधंते कम्मभावेण ॥ १८० ॥

सर्वे पूर्वनिबद्धास्तु प्रत्ययाः संति सम्यग्दृष्टेः ।
उपयोगप्रयोग्यं बध्नन्ति कर्मभावेन ॥ १८० ॥

180. All the previously bound Karmas (which) exist in a right believer, only bind such Karmas as are appropriate to his attentiveness.

संतीव निरुवभोज्जा वाला इच्छी जहेव पुरुसस्स ।
बंधदि ते उवभोज्जे तरुणी इच्छी जह णरस्स ॥ १८१ ॥

संति तु निरुपभोग्यानि बाला स्त्री यथैव पुरुषस्य ।
बध्नाति तानि उपभोग्यानि तरुणी स्त्री यथा नरस्य ॥ १८१ ॥

181. They are incapable of assimilation, like an immature woman to a man. (The soul) binds them as capable of assimilation, like a young woman to a man.

Commentary.

Karmas which have not reached the stage of operation, cannot be bound up.

होदूण णिरुवभोज्जा तह बंधदि जह हवंति उवभोज्जा ।
सत्तट्ठविहा भूदा णाणावरणादिभावेहिं ॥ १८२ ॥

भूत्वा निरुपभोग्यानि तथा बध्नाति यथा भवन्त्युपभोग्यानि।
सप्ताष्टविधानि भूतानि ज्ञानावरणादिभावैः ॥ १८२ ॥

182. Having been unripe for fruition, when they (the Karmas) become ripe for fruition, they bind the 7 or 8 kinds of knowledge-obscuring and other forms of Karmas.

Commentary.

Usually seven kinds of Karmas are bound up. The Age-Karma is bound in special circumstances.

एदेण कारणेण दु सम्मादिट्ठी अबंधगो होदि ।
आसवभावाभावे ण पच्चया बंधगा भणिदा ॥ १८३ ॥

एतेन कारणेन तु सम्यग्दृष्टिरबंधको भवति ।
आस्रवभावाभावे न प्रत्यया बंधका भणिताः ॥ १८३ ॥

183. By these reasons indeed, a right believer is not the binder of Karmas. In the absence of thought inflow the Karmas are not said to be the binders.

Commentary.

The material molecules of deluding Karma being merely bound up in a soul, do not affect him, unless they come into operation and the soul's thought-activity is not strong enough to resist their operation. Where there is impure thought-activity there is bondage. Till the 10th spiritual stage, seven Karmas are being bound every moment by the soul, but age-karma is bound only on certain occasions. It is bound in one of the 8 declining times (*vide* Gommatsára Jíva Kanḍa Gatha 518, page 258).

रागो दोसो मोहो य आसवा णत्थि सम्मदिट्ठिस्स ।
तह्मा आसवभावेण विणा हेदू ण पच्चया होंति ॥ १८४ ॥

रागो द्वेषो मोहश्च आस्रवा न सन्ति सम्यग्दृष्टेः ।
तस्मादास्रवभावेन विना हेतवो न प्रत्यया भवंति ॥ १८४ ॥

184. Love, hatred, and delusion, (thought) inflow, is not found in the right believer. Therefore in the absence of thought inflow, Karmas do not become the cause (of new bondage).

Commentary.

A right believer, even in the 4th stage, is free from delusion, love and hatred, which are possible only in a wrong believer. In the absence of thought-activity of the above description, mere wrong belief and other Karmas existing in the soul, without operation, cannot cause inflow and bondage. It is impure thought-activity only, which is really the auxiliary cause of fresh Karmic bondage. That bondage which is due to partial-vow-preventing passions etc., is not here taken into consideration ; because it is really not the cause of keeping a soul long in mundane existences.

हेदू चदुवियप्पो अट्ठवियप्पस्स कारणं होदि।
तेसिं पिय रागादी तेसिमभावेण वज्झंति ॥ १८५ ॥

हेतुश्चतुर्विकल्पः, अष्टविकल्पस्य कारणं भवति।
तेषामपि च रागादयस्तेषामभावे न बध्यंते ॥ १८५ ॥

185. The four-fold cause (of bondage) becomes the cause of eight kinds of karmic bondage. And love, etc., also, (are the causes) of their (bondage). In their absence (Karmas) are not bound.

Commentary.

Really Karmas attract Karmas, if impure thought activity of the soul is present as an auxiliary cause of new bondage ; but if the soul is not affected by thought-activity due to operation of wrong belief and other Karmas no fresh bondage will happen. The right believer has suppressed their operation, and they cannot disturb the thought-activity of his soul.

जह पुरिसेणाहारो गहिदो परिणमदि सो अणेयविहं।
मंसवसारुहिरादी भावे उदरग्गिसंजुत्तो ॥ १८६ ॥

यथा पुरुषेणाहारो गृहीतः परिणमति सोऽनेकविधम्।
मांसवसारुधिरादीन् भावान्, उदराग्निसंयुक्तः ॥ १८६ ॥

तह णाणिस्स पुव्वं जे बद्धा पच्चया बहुवियप्पं।
वज्झंते कम्मं ते णयपरिहीणा दु ते जीवा ॥ १८७ ॥

तथा ज्ञानिनस्तु पूर्वं बद्धा ये प्रत्यया बहुविकल्पम्।
बध्नंति कर्म ते नयपरिहीनास्तु ते जीवाः ॥ १८७ ॥

186-187. As the food taken by a man is modified in many ways, in the form of flesh, nerves, blood, etc., by reason of the digestive heat (of the human system). So in the knower also, those Karmas which are bound from before, bind many kinds of Karmas. Such souls (which are thus bound) are bereft of the (pure) view-point.

Commentary.

Love, hatred, etc., are the motive causes which bring about the bondage of Karmas. When a person forgets the real point of view, which sees a soul as really full of all-knowledge, peace and happiness he gets enamoured of sensual pleasures. A right believer should try to keep his attention ever fixed upon his own pure soul, with the help of pure and real view-point. His pure thought-activity then will protect him from such bondage as would happen if he were engaged in worldly pursuits. If he is in the very advanced stage of a saint and is fully absorbed in his self-realisation without any paint of a light passion, he will not bind any Karma of even the least duration of one antar-muhûrta, in the 11th or the 12th stage. In the lower stages he may bind some Karmas according to the degree and kind of the thoughts entertained. Self-absorbed souls have such pure thought-activity that the slight bondage in them is negligible. Those who want to be free from inflow and bondage, must ever keep in view the real stand-point and realise themselves as Pure Souls, Samayasâra. Practice will make him pure and will raise him to the most exalted position of an Omniscient.

CHAPTER VI.

Checking of Karmas (Samvara).

उवओगे उवओगो कोहादिसु णत्थि कोवि उवयोगो ।
कोहे कोहो चेव हि उवओगे णत्थि खलु कोहो ॥ १८८ ॥

उपयोगे उपयोगः क्रोधादिषु नास्ति कोप्युपयोगः ।
क्रोधे क्रोधश्चैव हि उपयोगे नास्ति खलु क्रोधः ॥ १८८ ॥

188. (Pure) conscious attentiveness (is) in the (pure) soul. In anger, etc., there is no (pure) soul whatever. And indeed really anger (is) in anger itself. Certainly there is no anger in the (pure) soul.

Commentary.

With reference to a soul affected with anger-passion-Karma-in-operation, the conscious attentiveness of the soul is called anger. Really the soul is consciousness ; anger is the fruition force of Karmic matter. Anger is not its attribute. By self-analysis it will

discard its attachment to anger which is really non-soul and will keep its attention fixed over the pure soul. Self-analysis will lead a right knower to *Self-absorption.*

अट्ठवियप्पे कम्मे णोकम्मे चावि णत्थि उवओगो ।
उवओगह्मि य कम्मे णोकम्मे चावि णो अत्थि ॥ १८९ ॥

अष्टविकल्पे कर्मणि नोकर्मणि चापि नास्त्युपयोगः ।
उपयोगेऽपि च कर्म नोकर्म चापि नो अस्ति ॥ १८९ ॥

189. In 8 kinds of Karmas, and also in quasi-Karmic matter there is no (pure) soul. And in the (pure) soul there are no Karmas and also no quasi-Karmic matter.

Commentary.

Self-analysis would point out that the Karmic body is composed of 8 kinds of Karmic molecules, the electric body is made of electric molecules, and the physical, fluid and assimilative bodies are made up of assimilative molecules. They are all material. Neither is the pure soul of their nature nor are they of the nature of the pure soul.

एदं तु अविवरीदं णाणं जइया दु होदि जीवस्स ।
तइया ण किंचि कुव्वदि भावं उवओगसुद्धप्पा ॥ १९० ॥

एतत्त्वविपरीतं ज्ञानं यदा भवति जीवस्य ।
तदा न किंचित्करोति भावमुपयोगशुद्धात्मा ॥ १९० ॥

190. And when this kind of unperverted knowledge rises in the soul, then the attentive pure soul entertains no (impure) thought-activity whatsoever.

Commentary.

Thus, when a right knowing soul acquires correct self-analysis, and from the real point of view knows his soul as quite separate from all impure thoughts and vibrations, as well as from all Karmic and quasi-karmic matter, he does not identify himself with any other action except his own pure conscious modifications. Having acquired this self-analysis, he realises his soul as pure and real like a perfect and liberated soul. That very moment, he enjoys true peace and

independent soul-happiness. He further increases his knowledge and soul-power by destructive-subsidence of knowledge-obscuring, conation-obscuring, and obstructive Karmas. His previously bound conduct-preventing-passion-karmas existing in the soul's spatial units are weakened. His other demerit Karmas also are weakened or transformed into merit Karmas. Duration bondage of all Karmas in existence except age-Karma is gradually lessened. A right believer even in the vowless stage is capable of bringing about the subsidence of partial-vow-preventing passions, by this practice of self-realisation. Then he adopts the preliminary vows of a layman. As his practice of self-realisation is improved, he weakens the force of total vow preventing-passion-Karmas, and is advanced in degrees of conduct of a layman. When the same self-realisation causes subsidence of total-vow-preventing-passions, he accepts vows of a saint and devotes his time wholly and solely to self-purification. Through self-realisation he causes destruction of the four destructive Karmas; and thereafter becomes an Omniscient Conqueror. In that sublime condition he is absorbed in his own soulness for ever; lives in the body up to the age-duration; and then freed from all fine and gross matter, retaining his own immaterial and innumerable spatial units, quite pure and illuminating with all full attributes, goes up direct to the top of the universe and stays there for eternal time.

जह कणयमग्गितावियं कणयसहायं ण तं परिच्चयदि ।
तहकम्मोदयताविदो ण चयदि णाणी दु णाणित्तं ॥ १९१ ॥

यथा कनकमग्नितप्तमपि कनकस्वभावं न तत्परित्यजति ।
तथा कर्मोदयतप्तो न त्यजति ज्ञानी तु ज्ञानित्वं ॥ १९१ ॥

191. As gold heated in fire does not give up its golden nature; so the knower, (though) agitated by the operation of Karmas, does not give up its nature of knowing.

Commentary.

Gold though heated thousands of times, or mixed innumerable times with minerals or other substances never gives up its nature of goldness. It remains the same gold in any condition whatsoever. Similarly, a soul being affected by Karmas, having come in contact with Karmic and quasi-Karmic matter even from eternity does never lose its soul-nature of all perceiving, all-knowing, all

peace and all happiness, etc. These attributes may be obscured by Karmic impurities, but are never lost. A right knower after once acquiring right knowledge and being firm in retaining it, does not give up this belief even if he is attacked by numerous insufferable sufferings through operation of past Karmas. Again a right knowing layman or ascetic, if he is absorbed in self-realisation for a limited time or for the whole life, is not affected by the severest sufferings.

एवं जाणदि णाणी अण्णाणी मुणदि रागमेवादं ।
अण्णाणतमोच्छण्णो आदसहावं अयाणंतो ॥ १९२ ॥

एवं जानाति ज्ञानी अज्ञानी मनुते रागमेवात्मानं ।
अज्ञानतमोऽवच्छन्नमात्मस्वभावमजानन् ॥ १९२ ॥

192. Thus the knower realises itself. (But) the perverse soul, obscured by the darkness of ignorance, (and) not realising the nature of the soul takes attachment itself for the soul.

Commentary.

A right knower is quite confident of the true nature of soul as free from all sorts of delusion, love, hatred. He is on the path of Liberation. He realises his soul and is gradually freed from Karmic bondage. A wrong believer, in his perverse knowledge, due to operation of strong wrong-belief and error-feeding-passions, never realises this reality. He maintains his own soul to be of the nature of love, hatred, etc., and is therefore always impure.

सुद्धं तु वियाणंतो सुद्धमेवप्पयं लहदि जीवो ।
जाणंतो दु असुद्धं असुद्धमेवप्पयं लहदि ॥ १९३ ॥

शुद्धं तु विजानन् शुद्धमेवात्मानं लभते जीवः ।
जानंस्त्वशुद्धमशुद्धमेवात्मानं लभते ॥ १९३ ॥

193. And realising the pure soul, the soul becomes the pure soul itself. But realising the impure soul (it) becomes impure soul itself.

Commentary.

A right believer advances in self-purification by his conscious realisation of his pure soul. Self-analysis and Self-realisation lead

to Self-purification. A right-believing layman may be engaged in worldly pursuits and may have impure thought-activities, yet he is never oblivious of the true nature of his soul. While, a man with perverse knowledge, even if he is engaged in severe austerities, does not realise the pure soul and cannot be purified.

अप्पाणमप्पणो रुंभिदूण दोसु पुण्णपावजोगेसु ।
दंसणणाणह्मि ठिदो इच्छाविरदो य अण्णह्मि ॥ १९४ ॥

अज्ञानमात्मना रुन्ध्वा द्विपुण्यपापयोगयोः ।
दर्शनज्ञाने स्थितः इच्छाविरतश्चान्यस्मिन् ॥ १९४ ॥

जो सव्वसंगमुक्को झायदि अप्पाणमप्पणो अप्पा ।
णवि कम्मं णोकम्मं चेदा चिंतेदि एयत्तं ॥ १९५ ॥

यः सर्वसंगमुक्तो ध्यायत्यात्मानमात्मनात्मा ।
नापि कर्म नोकर्म चेतयिता चिंतयत्येकत्वं ॥ १९५ ॥

194-195. The knower having checked the soul, by itself, from both the vibratory activities of merit and demerit, and being absorbed in (pure) conation and knowledge, by giving up desire for other (substances apart from the soul), and having renounced all attachment (to worldly possessions) contemplates upon the (pure) soul by the soul, and never (contemplates upon) Karmas and quasi-Karmas, (he) meditates upon its oneness.

Commentary.

The means of checking the inflow is self-absorption only. A right knower should withdraw his attention both from good and bad actions. Becoming desireless and non-attached, he should calmly contemplate upon the pure nature of his soul.

अप्पाणं झायंतो दंसणणाणमइओ अणण्णमणो ।
लहदि अचिरेण अप्पाणमेव सो कम्मणिम्मुक्कं ॥ १९६ ॥

आत्मानं ध्यायन् दर्शनज्ञानमयोऽनन्यमनाः ।
लभतेऽचिरेणात्मानमेव स कर्मनिर्मुक्तं ॥ १९६ ॥

196. Contemplating upon the pure soul, full of (right) conation and knowledge, and not attentive to the non-self, such (soul) liberated from Karmas, very soon realizes the soul itself.

Commentary.

A right knowing saint practises self-absorption by concentrating his attention on the pure attributes of his soul. By constant practice, he advances in the spiritual stages. If he ascends by the destructive ladder, and acquires pure concentration (Shukla Dhyána) he is rid of the four destructive Karmas within one muhúrta, 48 minutes, and becomes an Omniscient Conqueror.

उवदेसेण परोक्खं रूवं जह पस्सिदूण णादेदि ।
भण्णदि तहेव धिप्पदि जीवो दिट्ठोय णादोय ॥ १९७ ॥

उपदेशेन परोक्षरूपं यथा दृष्ट्वा जानाति ।
भण्यते तथैव ध्रियते जीवो दृष्टश्च ज्ञातश्च ॥ १९७ ॥

197. As by hearing a lecture one comes to know what he has not seen, (one) knows an unseen form as if by visualisation, so is the soul described and understood as if (it was) seen and known.

Commentary.

The soul is immaterial and cannot be known through any of the five senses; but it can be properly understood and grasped by the mind, if its nature is properly described from different points of view. The differentia of soul is consciousness, which can always be realised by us. That which has consciousness is soul. I have consciousness and therefore I am soul. I feel pain and pleasure throughout the whole of my body, therefore I am in size according to my body. Thus should a right believer visualise his soul in his own body as a substance without any colour or other material qualities, possessed of full consciousness, peace and happiness, free from anger and other impure thoughts. By continuous practice of visualisation he can gain fixity in the idea of soul. Then he will be able to grasp his own pure self quite clearly. Whenever his attention will concentrate itself fully on this idea of the soul, there will be self-realisation.

कोविदिदिच्छो साहू संपडिकाले भणिज्ज रूवमिणं।
पच्चक्खमेव दिट्ठं परोक्खणाणे पवट्टंतं ॥ १९८ ॥

कोविदितार्थः साधुः संप्रतिकाले भणेत् रूपमिदं।
प्रत्यक्षमेव दृष्टं परोक्षज्ञाने प्रवर्त्तमानं ॥ १९८ ॥

198. At the present time what saint (is there who) knowing the (reality of) substances can say "this is its form" as if he had an ocular vision of what can be known only by inferential knowledge.

Commentary.

Only omniscients can directly see the immaterial soul. Neither visual, nor mental knowledge, though they are somewhat direct, can see the soul. The saints and others with sensitive and scriptural knowledge can know it and realise it indirectly through these two kinds of knowledge. Although self-realisation is not direct realisation of self like that of omniscients, yet it is clear enough. It is almost direct. When thought activity is attentive constantly to self-realisation, the attention gives up functioning through the mind and the senses. At that time thinking and wavering is stopped. Attention is merged in its own master, the soul. A right believer, though not omniscient, yet realises the soul as it is.

तेसिं हेदू भणिदा अज्झवसाणाणि सव्वदरसीहिं।
मिच्छत्तं अण्णाणं अविरदिभावोय जोगोय ॥ १९९ ॥

तेषां हेतवः भणिताः अध्यवसानानि सर्वदर्शिभिः।
मिथ्यात्वमज्ञानमविरतिभावश्च योगश्च ॥ १९९ ॥

हेदु अभावे णियमा जायदि णाणिस्स आसवणिरोहो।
आसवभावेण विणा जायदि कम्मस्स दु णिरोहो ॥ २०० ॥

हेत्वभावे नियमाज्जायते ज्ञानिनः आस्रवनिरोधः।
आस्रवभावेन विना जायते कर्मणोऽपि निरोधः ॥ २०० ॥

कम्मस्साभावेण य णोकम्माणं च जायदि णिरोहो।
णो कम्मणिरोहण य संसारणिरोहणं होदि ॥ २०१ ॥

कर्मणोऽभावेन च नो कर्मणामपि जायते निरोधः ।
नोकर्मनिरोधेन तु संसारनिरोधनं भवति ॥ २०१ ॥

199-200-201. The causes of (attachment etc.,) are said by the all-seeing to be the manifest operation of (Karmas). (They are) wrong belief, wrong knowledge, vowlessness and the soul's vibratory activity.

By the non-existence of these causes certainly results the checking of thought-inflow in a knowing soul. In the absence of thought-inflow, results the checking (of the inflow) of Karmic matter also, and by the non-existence of Karmic-inflow is caused the checking of Quasi-Karmic matter also. And by the checking of Quasi-Karmic matter, there results the checking of the cycle of transmigration.

Commentary.

When by the constant practice of self-analysis, the soul's power and thought-activity is so purified that it is capable of causing the subsidence of wrong-belief Karma and of error-feeding passion-Karmas, a person becomes a right believer. His knowledge becomes right knowledge. A right believer even in the fourth stage of vowless right belief, is capable of checking all those thought-activities which are causes of the inflow and bondage of such strong Karmas as wrong belief, error-feeding-passions. A right-believer will never be born in inferior bodies.

He will generally be born as a celestial or a human being till his mundane wanderings are totally exhausted. He will be gradually advancing in self-realisation. And through self-realization he will not take long to attain a suitable body for the practice of pure concentration in order to destroy all Karmas and to be liberated finally and become a perfect soul.

CHAPTER VII.

The shedding of Karmas (Nirjara),

उवभोजमिंदियेहिय दव्वाणमचेदणाणमिदराणं ।
जं कुणदि सम्मदिट्ठी तं सव्वं णिज्जरणिमित्तं ॥ २०२ ॥
उपभोगमिंद्रियैः द्रव्याणामचेतनानामितरेषाम् ।
यत्करोति सम्यग्दृष्टिः तत्सर्वं निर्जरानिमित्तम् ॥ २०२ ॥

202. All the enjoyment, through senses, of things inanimate and animate, which is had by a right believer is for the shedding of karmas.

Commentary.

A distinction is here drawn between the enjoyment by one who holds wrong belief and by one who holds right belief. The former is engrossed in pleasure, or deeply afflicted with pain, arising from the operation of karma, whether good or bad ; the latter, while enjoying pleasure and suffering pain, is not under the perverse belief that the aim of life is the gratification of senses. His right belief is a light, which shows him that worldly pleasures are fleeting and unsatisfying ; that real happiness is inherent in his soul and can be enjoyed only in self-realisation ; and that both pleasure and pain are due to the operation of the Law of Karma. He is therefore neither overjoyed at pleasures nor over-grieved when in pain. He remains calm, and peacefully bears the fruits of his karmas. The right believer, who has attained to the sixth or to a higher spiritual stage, becomes quite unattached as regards worldly objects which he renounces at the time of his initiation as a monk. He takes food and meets all suffering in a calm and impassionate way. The right believers in the fourth and the fifth stages so long as they are in association with family and property, and are engaged in earning money, procuring and enjoying sense objects, and occupied in matters of administration, are not in a spirit of saintly unattachment. Still their love for agreeable, and their aversion to disagreeable objects, cannot rightly be said to be due to wrong belief and error-feeding passions. They enjoy things as they come, but with no deliberate attachment to them as their aim of life. Their soul-power is not then strong enough to check the operation of passion-karmas and is therefore under the influence of karmas. As a rule, the bondage of karmas is caused by passions and by vibrations of the soul. There will be bondage to these right believers, no doubt, according to their intense or mild thought-paint (Leshyâ), but they cannot bind those bad Karmas, wrong belief, error-feeding passions and hellish age, the one-sensed-genus, and the immobile body-making Karmas, etc., which are bound by wrong believers, even if they enjoy the same objects which are enjoyed by the wrong believers. This is so, because the right believers are free from the influence of strong passions in their thought activity. Bondage in a right believer does not become the cause of keeping him entangled in the world for ever ; his bondage must be cast off one day. The bondage in a wrong believer is very

strong, and causes continuous infinite worldly transmigrations. Thus it is, that sense-enjoyment by right believers does not tend to forge bondage, it rather tends "to shed" karmas after their operation. Moreover, a right believer will shed more and become bound to less karmas.

One should not however misinterpret the above Gatha to justify the false notion that a right believer may be quite regardless of the rules of right conduct without risking a bondage by such karmas as he is intentionally guilty of. A right believer cannot be led away by such a false notion. He always wishes to have a pure activity of thought, but owing to his karmas bound in the past he has occasionally to suffer from passionate thought-activity. A right believer, strictly speaking from the real point of view, realises his soul as quite free from the enjoyment of any sense objects and this view is the cause of shedding of karmas prematurely.

Wrong believers are always binders of karmas, while the right believers shed them off as they are on the path of liberation. The fundamental point of distinction is that right belief means and connotes a right outlook of the soul: the Karma, whether good or bad, does not affect the pure vibrations of the thought-activities of the soul; it cannot therefore forge a bondage for it and its bad effects can in no case be assimilated by the soul. The deep conviction of the harmful nature of *Karma*, helps to dissipate the worst aspect of its impress; the havoc which gnaws the soul. The action is conscious and its effects are therefore merely transient and can be melted by the counter-actions of the vibrations of spiritual righteousness born of right belief. Consider wrong belief as connoting ignorance, the conscious ignorance, which remaining unperceived is still more dangerous. It does not realize the nature of Karma, which is thus free to forge its bondage and implant itself in the soul to subdue and suppress its righteous vibrations. All the bad impressions of Karma are assimilated by the soul and hence unceasing transmigration; till in the process of evolution, the soul attains to its righteous outlook, which can only be produced by right belief.

दव्वे उवभुज्जंते णियमा जायदि सुहं च दुक्खं च ।
तं सुहदुःखमुदिण्णं वेदादि अह णिज्जरं जादि ॥ २०३ ॥

द्रव्ये उपभुज्यमाने नियमाज्जायते सुखं च दुःखं च ।
तं सुखदुःखमुदीर्णं वेदयते अथ निर्जरां याति ॥ २०३ ॥

203. In enjoying a substance there certainly is produced pleasure or pain. (The right-believer) feels such pleasure (or) pain as the resultant (of Karma). Thus the shedding (of Karmic matter) takes place.

Commentary.

A right believer knows Karmas and their effects to be distinct and separate from his soul. He knows that the pain is the result of his own past deeds; and that he must bear it calmly. He also knows that pleasure is also the result of his good actions and is not lasting. Pain and pleasure both, he knows, are opposed to his real happiness which he acquired by self-realisation. He may become subjected to a slight bondage of Karmas, owing to operation of other slight passions, which is not of itself the cause of mundane sufferings for a long time. Such bondage need not be taken into account here. A right believer is therefore said to be only shedding off the old Karmas after suffering their fruits.

जह विसमुवभुज्जंता विज्जा पुरिसा ण मरणमुवयंति ।
पोग्गलकम्मस्सुदयं तह भुंजदि ऐव वज्झदे णाणी ॥ २०४ ॥
यथा विषमुपभुंजानाः विद्यापुरुषा न मरणमुपयांति ।
पुद्गलकर्मण उदयं तथा भुंक्ते नैव बध्यते ज्ञानी ॥ २०४ ॥

204. As men learned (in anti-toxic science) do not meet death when they have poison; so the knower takes the operation of Karmic matter, but is not bound (by new Karmas).

Commentary.

A physician having the knowledge of antidotes is like the right believer endowed with the power of self-discrimination. The wrong believer on the other hand is like the ignorant person, who does not know such antidotes, and cannot withstand the effect of poison. A great monarch, like Bharata Chakravartī was not subject to Karmic bondage even when ruling over all six parts of Bharata Kshetra, and partaking of innumerable and immeasurable pleasures. Sense enjoyment of a right believer is not detrimental to his spiritual progress, as it is to a wrong believer; the latter is closely identified with sense-enjoyment while the former considers sense-desire a disease, and wishes to be relieved of it as early as possible. Rishabhadeva enjoyed household life for a long time, then renounced it and attained Liberation.

जह मज्जं पिवमाणो अरदिभावे ण मज्जदे पुरिसो ।
दव्वुवभोगे अरदो णाणीवि ण वज्झदि तहेव ॥ २०५ ॥
यथा मद्यं पिबन् अरतिभावेन न माद्यति पुरुषः ।
द्रव्योपभोगे अरतो ज्ञान्यपि न बध्यते तथैव ॥ २०५ ॥

205. As the taking of wine (as medicine) without a desire for it does not intoxicate a man. So the knower also by enjoying things without desire for them is not bound (by Karmas).

सेवंतोवि ण सेवदि असेवमाणोवि सेवगो कोवि ।
पगरणचेट्ठा कस्सवि णयपायरणोत्ति सो होदि ॥ २०६ ॥
सेवमानोऽपि न सेवते, असेवमानोऽपि सेवकः कश्चित् ।
प्रकरणचेष्टा कस्यापि न च प्राकर्णिक इति स भवति ॥ २०६॥

206. One even when enjoying does not enjoy; and (another) even when not enjoying is the enjoyer. One occupied in a drama does not become the dramatic character.

Commentary.

An actor does not feel the emotions of the character he personifies; but one in the audience may be affected by such emotions. To the right believer, the whole world is a stage and men are all actors. He is centred in His-self, and is not affected by what passes about him; and is indifferent to the treatment of friends and foes. The right believer is always thinking of his own pure self and is ever on the way to its attainment, while the wrong believer even when engaged in austerities thinks of sensual and worldly pleasures, and is subject to bondage.

पुग्गलकम्मं कोहो तस्स विवागोदओ हवदि एसो ।
ण हु एस मज्झभावो जाणगभावो दु अहमिक्को ॥ २०७ ॥
पुद्गलकर्म क्रोधस्तस्य विपाकोदयो भवति एषः ।
नत्वेष मम भावः ज्ञायकभावः खल्वहमेकः ॥ २०७ ॥

207. Anger (is) Karmic matter; the mature operation of it is this (thought-anger). This (is) not my nature; I am really the knower only by nature.

कह एस तुज्झ ण हवदि विविहो कम्मोदयफलविवागो।
परदव्वाणुवओगो णदु देहो हवदि अण्णाणी ॥ २०८ ॥

कथमेष तव न भवति विविधः कर्मोदयफलविपाकः।
परद्रव्याणामुपयोगो न तु देहो भवति अज्ञानी ॥ २०८ ॥

208. How this mature fruition of the operation of Karmas of many kinds is not thy (nature) ? (Because) it is produced by foreign substances. Not even the unconscious body is (thine).

एवं सम्माइट्ठी अप्पाणं मुणदि जाणगसहावं।
उदयं कम्मविवागं च मुअदि तच्चं वियाणंतो ॥ २०९ ॥
एवं सम्यग्दृष्टिः आत्मानं जानाति ज्ञायकस्वभावं।
उदयं कर्मविपाकं च मुंचति तत्त्वं विजानन् ॥ २०९ ॥

209. Thus the right believer realises the pure soul as that whose nature is knowledge, and knowing the real principle, (he) renounces the fruition of Karmas, and (their) operation.

उदयविवागो विविहो कम्माणं वण्णिदो जिणवरेहिं।
ण दु ते मज्झ सहावा जाणगभावो दु अहमिक्को ॥ २१० ॥
उदयविपाको विविधः कर्मणां वर्णितो जिनवरैः।
न तु ते मम स्वभावाः ज्ञायकभावस्त्वहमेकः ॥ २१० ॥

210. Many kinds of fruition and operation of Karmas have been detailed by the Conquerors; they (are) not my own nature. I am only a knower by nature.

परमाणुमित्तियं वि हु रागादीणं तु विज्जदे जस्स।
णवि सो जाणदि अप्पा णयं तु सव्वागमधरोवि ॥ २११ ॥
परमाणुमात्रमपि खलु रागादीनां तु विद्यते यस्य।
नापि स जानात्यात्मानं सर्वागमधरोऽपि ॥ २११ ॥

211. However if even an atom of attachment etc., is found in a person, does not realise the pure soul, although he may carry all the scriptures (in his memory).

Commentary.

Here the words " even carrying all the scriptures" should not be taken to include a Shruta-Kevali. The remarks are directed to a saint who is not a right believer, though being possessed of much book knowledge, he considers himself a knower of all scriptures. His knowledge cannot be called right knowledge, if he thinks that any of the fourteen spiritual stages is the real nature of the soul or if he believes that any conduct, other than self-absorption, based on good thought-paint, which causes the bondage of merit Karmas, is the real path of Liberation. A right believer must never have any attachment to the practical conduct of laymen or saints. He may be following any of the two lines of conduct as a preventive from falling into bad thought-activities, yet he should consider such conduct as a cause of bondage, and not of Liberation, and only a stepping-stone to the realisation of and absorption into the soul's pure nature.

अप्पाणमयाणंतो अणप्पयं चेव सो अयाणंतो ।
कह होदि सम्मदिट्ठी जीवाजीवे अयाणंतो ॥ २१२ ॥

आत्मानमजानन् अनात्मानमपि सोऽजानन् ।
कथं भवति सम्यग्दृष्टिर्जीवाजीवावजानन् ॥ २१२ ॥

212. How can one, who does not know the Self, and does not know the non-self, become a right believer, without knowing the soul and the non-soul.

Commentary.

The man who does not realise that his soul is quite pure non-matter and is thus distinct from all the non-soul substances and from other souls, cannot be a right believer. He remains ignorant, perverse, vague, and vacillating about the true nature of things.

जो वेदादि वेदिज्जदि समए समए विणस्सदे उहयं ।
तं जाणगो दु णाणी उभयमवि ण कंखदि कयावि ॥ २१३ ॥

यो वेदयते वेद्यते समये समये विनश्यत्युभयं ।
तद् ज्ञायकस्तु ज्ञानी, उभयमपि न कांक्षति कदाचित् ॥ २१३ ॥

213. (The thought-activity) which feels and that which is felt are both destroyed moment (after) moment. He who knows this is the knower. He does not crave either of them at any time.

Commentary.

Whenever a desire for an object arises in a soul, it is impossible to achieve it at that very moment. There must necessarily be an interval, however short, between the desire and its gratification. Again, the concentration on the desired object must take some time, howsoever short it may be. Thus the thought-activity which created the desire could not achieve the desired object, because it was followed by another thought-activity, and itself ceased to exist. The thought-activity which achieves an object is different from the one which conceived the desire for its enjoyment, as the desired object could not be had at the very moment, when the desire for it was conceived. Knowing this, the right knower does not wish to enjoy anything. The saints are above desire. They take food, but they heed not its taste; and they take it only to keep their body active, for a healthy body helps the advancement of the soul. Layman in the lower stages of vows or in the vowless stage, may believe that all desires are frail and are therefore unworthy of being thought of, yet being subject to the operation of passion-Karma they yield to passion and endeavour to achieve the objects of their desire. Still they are not ignorant; they know their weakness. And they believe that the practice of self-realisation only, can weaken, subside or destroy passion-Karmas.

बंधुवभोगणिमित्तं अज्झवसाणोदएसु णाणिस्स ।
संसारदेहविसएसु णेव उप्पज्जदे रागो ॥ २१४ ॥
बंधोपभोगनिमित्तेषु अध्यवसानोदयेषु ज्ञानिनः ।
संसारदेहविषयेषु नैवोत्पद्यते रागः ॥ २१४ ॥

214. For the knower, (there) arises no attachment to thought activities, caused by the operation (of Karmas), relating to mundane and physical pleasures, and leading to bondage, or enjoyment.

Commentary.

A right knower firmly believes that all impure thought-activities are opposed to his nature. He does not therefore indulge in such thoughts as relate to mundane affairs ; nor does he lose himself in feelings of pleasure or pain relating to bodily enjoyments and sufferings. He desires the good of all, and wishes for their release from worldly troubles.

मज्झं परिग्गहो जदि तदो अहमजीविदं तु गच्छेज्ज ।
णादेव अहं जह्मा तह्मा ण परिग्गहो मज्झं ॥ २१५ ॥

मम परिग्रहो यदि ततोऽहमजीवत्वं तु गच्छेयं ।
ज्ञातैवाहं यस्मात्तस्मान्न परिग्रहो मम ॥ २१५ ॥

215. If possessions (external and internal) are of my nature, then I shall, indeed, acquire the nature of non-soul. Because I am certainly the knower, therefore possessions (external and internal) are not of my nature.

Commentary.

A right believer by virtue of his self-analysis, understands that if the external body and other non-soul objects or internal impure thoughts, such as anger, pride, and hatred be his nature, he himself would be turned from soul to non-soul. He is therefore indifferent to all thought activities foreign to his own self.

आदह्मि दव्वभावे अथिरे मोत्तूण गिण्ह तव णियदं ।
थिरमेकमिदं भावं उवलंभंतं सहावेण ॥ २१६ ॥

आत्मनि द्रव्यभावानस्थिराणि मुक्त्वा गृहाण तव नियतं ।
स्थिरमेकमिदं भावं उपलभ्यमानं स्वभावेन ॥ २१६ ॥

216. Leaving all impermanent thoughts and objects, adopt this thy permanent nature realizable by itself, and certain.

Commentary.

All the Karmic molecules bound as merit or demerit do not abide in a soul for ever. They have a duration, during which they gradually fall off. This physical body is manifestly impermanent. It is made up of matter and is ultimately dissolved and mixed with

matter. Impure thought-activities due to operation of passions or minor passions also last for a limited time. One cannot continue in anger or in any other mood for more than an antar muhûrta (the maximum being 48 minutes minus one instant). Thus knowing all non-soul modifications as impermanent, a right believer should grasp his own pure nature, which is steady and independent of all Karmic effects.

How nobly these words sum up the essential teaching of all philosophy of religion. Dr. Caird after long researches and deep study of modern philosophy comes to the same conclusion, "It is in the renunciation of self (which is here attachment), that I realize myself."

को णाम भणिज्ज वुहो परदव्वं ममामिदं हवदि दव्वं ।
अप्पाणमप्पणो परिग्गहं तु णियदं वियाणंतो ॥ २१७ ॥
को नाम भणेद् बुधः परद्रव्यं ममेदं भवति द्रव्यं ।
आत्मानमात्मनः परिग्रहं तु नियतं विजानन् ॥ २१७ ॥

217. What wise man, fully realising the soul itself (to be) the possession of the soul, will hold that this non-self is my-self ?

Commentary.

A right believer would never consider any non-self thought-activity, or any other substance besides his own-self as belonging to him. He is perfectly content with his own pure knowledge, peace, happiness, which are the indestructible and eternal properties of his own soul.

छिज्जदु वा भिज्जदु वा णिज्जदु वा अहव जादु विप्पलयं ।
जह्मा तह्मा गच्छदु तहावि ण परिग्गहो मज्झ ॥ २१८ ॥
छिद्यतां वा भिद्यतां वा नीयतां अथवा यातु विप्रलयं ।
यस्मात्तस्माद् गच्छतु तथापि न परिग्रहो मम ॥ २१८ ॥

218. Bored or broken, taken away or destroyed, going this way or that; the possessions (external and internal) are never mine.

Commentary.

A right believer realises that even the body is not his. He keeps up his body, only as helpful in his soul-advancement. If it

is diseased, wounded, killed, or destroyed, he does not feel pained. He knows that if all the Karmas were destroyed, he would never again take a body, but remain bodyless. If Karmas, however, exist in bondage, with the soul, at the time he leaves this body, he will immediately take another fresh body, which too would be helpful in his work. Being a right believer he cannot have a deformed body, or one of an inferior kind. He also knows that he is not the owner of other animate or inanimate objects. He takes the electric and Karmic bodies also in the same light. Though these have accompanied his soul continuously from eternity and would leave him only, when he is finally liberated, they have been changing at every instant. New molecules come and old ones fall off. They are unconscious, and material. They also form an abode, though one of a finer kind for his mundane soul. So too all vibrations and passionate thoughts, mild and intense, are impermanent and due to material causes. They also can never be his property. His own property is in him and therefore he is regardless of all that is foreign to himself. He is absorbed in himself.

एदह्मि रदो णिच्चं संतुट्ठो होहि णिच्चमेदह्मि ।
एदेण होहि तित्तो तो होहदि उत्तमं सोक्खं ॥ २१६ ॥
एतस्मिन् रतो नित्यं संतुष्टो भव नित्यमेतस्मिन् ।
एतेन भव तृप्तो तर्हि भविष्यति तवोत्तमं सौख्यं ॥ २१६ ॥

219. Have love always in this (soul's nature); be always contended therein. By this be satisfied. Then will the highest bliss be (thine).

आभिणिसुदोहिमणकेवलं च तं होदि एक्कमेव पदं ।
सो एसो परमट्ठो जं लहिदुं णिव्वुदिं जादि ॥ २२० ॥
आभिनिबोधिकश्रुतावधिमनः पर्ययकेवलं च तद्भवत्येकमेव पदं ।
स एवं परमार्थः यं लब्ध्वा निर्वृतिं याति ॥ २२० ॥

220. Sensitive, Scriptural, Visual, Mental, and Perfect (knowledge) each is only the one status. That (is) the highest thing. Having gained that Liberation is attained.

Commentary.

From the pure real standpoint there are no distinctions of knowledge. Knowledge is all one and the supreme pure attribute

of the soul. The light of the Sun is one, but its capacity for illumination varies with the density of the clouds, or other obstructions.

णाणगुणेहिं विहीणा पदं तु पदं वहूवि ण लहंति ।
तं गिण्ह सुपदमेदं जदि इच्छसि कम्मपरिमोक्खं ॥ २२१॥
ज्ञानगुणैर्विहीना एतत्तु पदं बहवोऽपि न लभन्ते ।
तद्गृहाण सुपदमिदं यदीच्छसि कर्मपरिमोक्षं ॥ २२१ ॥

221. And being devoid of the attribute of knowledge, many souls do not attain this status (self-absorption). Therefore, adopt this high status, if you want Liberation from Karmas.

Commentary.

Special emphasis is here laid on the importance of acquiring Self-knowledge. Even great ascetics, who follow the strict discipline and rules of conduct laid down for saints, and practise severe austerities, cannot attain self-absorption without self-knowledge. The person, who wants to be liberated from all worldly cares and unbearable pains, and who aspires after true and independent happiness, must discard all other thought-activities and take shelter in the knowledge of his own real self with firm and unshakeable conviction. He must attain self-absorption. It is the bright fire which burns material Karmas to ashes, which frees the soul from Karmic bondage, and which makes it shine like the purest gold free from all dirt and alloy.

अपरिग्गहो अणिच्छो भणिदो णाणीय णिच्छदे धम्मं ।
अपरिग्गहो दु धम्मस्स जाणगो तेण सो होदि ॥ २२२ ॥
अपरिग्रहोऽनिच्छो भणितो ज्ञानी च नेच्छति धर्मं ।
अपरिग्रहस्तु धर्मस्य ज्ञायकस्तेन स भवति ॥ २२२ ॥

222. Desireless is said to be possessionless. So the knower does not desire even merit-bringing (conscious attentiveness). Therefore, not adopting merit-bringing (activity), he remains the knower only.

Commentary.

He who has no desire for any non-self object is really a person without any possession. This is why a right knower does not wish

to accummulate meritorious Karmas which when in operation bring about agreeable circumstances. The attachment to such circumstances becomes an auxiliary cause of keeping the soul engrossed in temporal matters, and retards its Spiritual advancement.

अपरिग्गहो अणिच्छो भणिदो णाणीय णिच्छादि अहम्मं ।
अपरिग्गहो अधम्मस्स जाणगो तेण सो होदि ॥ २२३ ॥

अपरिग्रहोऽनिच्छो भणितो ज्ञानी च नेच्छत्यधर्मं ।
अपरिग्रहोऽधर्मस्य ज्ञायकस्तेन स भवति ॥ २२३ ॥

223. Desireless is said to be possessionless. So the knower does not desire demeritorious (attention). Therefore not adopting demerit-bringing activity he remains the knower (only).

धम्मच्छि अधम्मच्छी आयासं सुत्तमंगपुव्वेसु ।
संगं च तहा णेयं देवमणुअतिरियणेरइयं ॥ २२४ ॥

धर्मार्थी अधर्मार्थी आकाशं श्रुतमंग पूर्वेषु ।
संगं च तथा ज्ञेयं देव मनुष्य तिर्यग् नरकादिकम् ॥ २२४ ॥

224. In the same way it should be known (that he is indifferent to) the substance, medium of motion, to the substance, medium of rest, to space, Anga and Purva scriptures, to possessions and to celestial, human, sub-human, and hellish conditions.

Commentary.

Just as a right knower does not desire for merit and demerit Karmas, so he does not desire to indulge in thoughts of the knowables. Neither does he want to be always engaged in reading scriptures and discussing upon religious doctrines. He also does not long for any mundane condition of life however agreeable it may be. He only aspires for his own natural status of Liberation. It is his only goal. All other matters are viewed by him merely as dramatic actions of mundane souls on the stage of the world. He longs for a calm and quiet, peaceful and happy state of perfect knowledge, without any hinderance whatever. Scriptures are the means to acquisition of self-knowledge; when self-knowledge is acquired and self-absorption is practised, no necessity for the

scriptures remains. Scripture study causes good thought paint, which brings about bondage of merit. Pure consciousness is far beyond merit.

अपरिग्गहो अणिच्छो भणिदो असणं च णिच्छदे णाणी ।
अपरिग्गहो दु असणस्स जाणगो तेण सो होदि ॥ २२५ ॥

अपरिग्रहोऽनिच्छो भणितोऽशनं च नेच्छति ज्ञानी ।
अपरिग्रहस्त्वशनस्य ज्ञायकस्तेन स भवति ॥ २२५ ॥

225. Desireless is said to be possessionless. Therefore the knower does not desire food And therefore not attached to food, he remains the knower (only).

Commentary.

He who has no desire for any non-self, cannot have a craving for different kinds of tasteful dishes. As long as he has to support his body, which is helpful in his soul advancement he no doubt takes food, not for taste, but for keeping this body working in the pursuit of austerities and meditation.

अपरिग्गहो अणिच्छो भणिदो पाणं च णिच्छदे णाणी ।
अपरिग्गहो दु पाणस्स जाणगो तेण सो होदि ॥ २२६ ॥

अपरिग्रहो अनिच्छो भणितः पानं च नेच्छति ज्ञानी ।
अपरिग्रहस्तु पानस्य ज्ञायकस्तेन स भवति ॥ २२६ ॥

226. Desireless is said to be possessionless. So the knower does not desire drink. And therefore not attached to drink, he remains the knower (only).

इच्चादि एदु विविहे सव्वे भावेय णिच्छदे णाणी ।
जाणगभावो णियदो णीरालंबोय सव्वत्थ ॥ २२७ ॥

इत्यादिकांस्तु विविधान् सर्वान् भावान्नेच्छति ज्ञानी ।
ज्ञायकभावो नियतो निरालंबश्च सर्वत्र ॥ २२७ ॥

227. The knower has no desire for all these similar thought activities of many kinds. Really (he is) of the nature of knowledge, and independent of all, whatsoever.

Commentary.

This Gatha summarises all what is previously explained. The true self-knower does not desire any other substance or thought activity except his own pure thought-activity of self-absorption. He is not dependent upon any other thing for acquiring Peace and Happiness, which he independently realises in his own soul. He is just like a perfect soul quite contented, desireless, with full attention to his pure knowledge, independent in his own activity. Desire is a hinderance to self-realisation. As perfect soul is desireless, so an aspirer after that status must also be desireless.

उप्पण्णोदयभोगे विओगवुद्धीय तस्स सो णिच्चं ।
कंखामणागदस्सय उदयस्स ण कुव्वदे णाणी ॥ २२८ ॥

उत्पन्नोदय भोगे वियोगबुद्धिश्च तस्य स नित्यं ।
कांक्षामनागतस्य चोदयस्य न करोति ज्ञानी ॥ २२८ ॥

228. And in that knower there ever is renunciatory attitude to the enjoyment produced by the operation (of Karmas). He entertains no desire for future and present (enjoyments).

Commentary.

A right knower is so enamoured of his own bliss that he does not indulge in any enjoyment, whatsoever, brought about by the operation of his agreeable Karmas. He wishes to be free from such indulgence. Neither does he crave, in the present, or for future, any agreeable object of enjoyment. His aim of life is self-absorption. A saint who has controlled his desires altogether, by subsidence of full-vow-preventing passions is quite unattached to any sense object. He takes only such food and water as has been prepared by a layman for his own family use; and that also not under the influence of taste or desire, but simply to keep up the body. He looks to the purity and not to the taste of food and water. Impure food is harmful in the practice of meditation, so he would not take it. He is possessionless, houseless, and clotheless. Laymen in the 4th and 5th spiritual stages living with family and engaged in different worldly occupations are also right knowers in knowledge and belief. They are also desireless. Their attention is also directed to enjoyment of the soul's pure and independent happiness and peace. But on account of the operation of partial-vow-preventing passions, they have not got rid of the desire for enjoyment; yet they believe such desires to be diseases, and not

blessings. Being unable to root them out, they are obliged to take the temporary medicine of enjoying sense-objects. They do not believe even such gratification to be the true medicine, because they rightly know that no one can annihilate the desire for sense-object even by enjoying them. They know that, on the other hand, the gratification of desire further increases the desire itself. Cessation of desire will come about only on subsidence of passion Karmas; and their subsidence can only be effected by constant practice of self-realisation. Even Tirthankaras who possessed pure and destructive right belief from birth, and were fully cognizant of the uselessness of sense-enjoyments could not renounce them before long, and led a householder's life, because their passion-Karmas were not subsided. When the passion Karmas were subsided they renounced their kingdoms and became possessionless ascetics. Right believing householders are called desireless because their inner motive is not sense-gratification, but self-absorption and liberation. Those who are wrong believers can not have this true knowledge. Their life-motto is sense gratification. They do not recognize true and independent happiness. Their piety and austerity also are based upon sense-craving only. They love merits by which they may attain agreeable sense pleasures in celestial or human life. They may be good saints or laymen, but they are wrong knowers in the light of Truth; while these who have discarded this perverse belief whether they may be saints or laymen are right knowers. They are really desireless. They have no erroneous thoughts, because they are free from the effects of error-feeding passions. Thus self-knowledge is necessary to make one unattached to all present and future sense enjoyments.

णाणी रागप्पजहो सव्वदव्वेसु कम्ममज्झगदो ।
णो लिप्पदि कम्मरएण दु कद्दममज्झे जहा कणयं ॥२२६॥
ज्ञानी रागप्रहायः सर्वद्रव्येषु कर्ममध्यगतः ।
नो लिप्यते कर्मरजसा तु कर्दममध्ये यथा कनकं ॥ २२६ ॥

229. The knower who has renounced attachment to all objects even when situated in the midst of Karmas is not soiled by the dirt of Karma, like gold in the midst of mire.

अण्णाणी पुण रत्तो सव्वदव्वेसु कम्ममज्झगदो ।
लिप्पदि कम्मरएण दु कद्दममज्झे जहा लोहं ॥ २३० ॥

अज्ञानी पुनः रक्तः सर्वद्रव्येषु कर्ममध्यगतः ।
लिप्यते कर्मरजसा तु कर्दममध्ये यथा लोहं ॥ २३० ॥

230. But the ignorant, enamoured of all things, fallen in the midst of Karmas, is soiled by the dirt of Karma, like iron in the midst of mire.

Commentary.

He who is infatuated with delusion and error-feeding passions fails to see what is beneficial to his soul. He has no conviction in the pure and blissful nature of the soul, and therefore walks on the path reverse to Liberation. He is deeply attached to animate and inanimate objects in the world. His perverse knowledge becomes the cause of strong bondage of Karmas, which bring about innumerable conditions of existences, even in many low stages, from one-sensed to five-sensed beings. If he goes to hell, he is subjected to miseries for a long long time. If he is born as a common vegetable (Nigoda), it becomes very difficult for him to advance to the life of a mobile or Trasa soul

But a right knower never descends to one-sensed sub-human conditions. If he has bound age-Karma, other than celestial, before attaining right belief, he will go to the enjoyment region and be born a human or a sub-human being, or born as a hellish being only in the first hell, because a right believer cannot go to lower hells. But if he has not bound these three ages, he will surely be a heavenly celestial of high degree. Right believing celestial and hellish beings will be born as human beings in high position with right belief. Right belief saves a soul from being degraded in worldly conditions. But a wrong believer being soiled by dirt of Karmic bondage is so lowered that even if he is a celestial in the first heaven, he may in the next life be born as a one-sensed vegetable. A wrong believer is like iron which is so soiled by contact with mire that it becomes useless. A wise man should therefore try to analyse and understand his soul from the real point of view as quite distinct from all effects of non-soul and should practise contemplation of the soul's nature in a lonely place day after day. By constant practice, wrong belief and error-feeding passion-Karmas will subside and right belief with right knowledge will shine forth from inside ; and then he will realise the soul and enjoy the nectar of happiness. He will be the conqueror of Karmas and will become the Highest Pure Soul.

णागफणीए मूलं णाइणितोएण गब्भणागेण ।
णागं होइ सुवण्णं धम्मंतं भच्छवाएण ॥ २३१ ॥
नागफण्या मूलं नागिनीतोयेन गर्भनागेन ।
नागं भवति सुवर्णं धम्यमानं भस्त्रावायुना ॥ २३१ ॥

231. The root of opuntia (nága phani), the water of she-elephant, ochre and lead, mixed and heated (in furnace) by wind from bellows become gold.

कम्मं हवेइ किट्टं रागादी कालिया अह विभाओ ।
सम्मत्तणाणचरणं परमोसहमिदि वियाणाहि ॥ २३२ ॥
कर्म भवति किट्टं रागादयः कालिमा अथ विभावाः ।
सम्यक्त्वज्ञानचरणं परमौषधमिति विजानीहि ॥ २३२ ॥

232. The Karmic matter is dirt. And attachment, etc., impure thought-activities (are) the alloy. Right belief, knowledge (and) conduct—know these to be the most purifying herbs.

झाणं हवेइ अग्गी तवयरणं भत्तली समक्खादो ।
जीवो हवेइ लोहं धमियव्वो परमजोईहिं ॥ २३३ ॥
ध्यानं भवत्यग्निः तपश्चरणं भस्त्रा समाख्यातं ।
जीवो भवति लोहं धमितव्यः परमयोगिभिः ॥ २३३ ॥

233. Concentration is fire. The pursuits of austerities is said to be bellows. The soul is the iron. They (the bellows) should be blown by eminent Yogis.

Commentary.

The alchemists believed that lead when mixed with some chemicals and heated in fire is turned into gold. Similarly a mundane soul can be purified by the fire of self-concentration.

भुंजंतस्सवि दव्वे सच्चित्ताचित्तमिस्सिये विविहे ।
संखस्स सेदभावो णावि सक्कदि किण्हगो कादुं ॥ २३४ ॥
भुंजानस्यापि विविधानि सचित्ताचित्तमिश्रितानि द्रव्याणि ।
शंखस्य श्वेतभावो नापि शक्यते कृष्णकः कर्तुं ॥ २३४ ॥

तह णाणिस्स दु विविहे सच्चित्ताचित्तमिस्सिए दव्वे ।
भुंजंतस्सवि णाणं णवि सक्कदि रागदो णेदुं ॥ २३५ ॥

तथा ज्ञानिनोऽपि विविधानि सचित्ताचित्तमिश्रितानि द्रव्याणि ।
भुंजानस्यापि ज्ञानं नापि शक्यते रागतां नेतुं ॥ २३५ ॥

234-235. The conch-fish may take in animate, inanimate, and mixed objects of various kinds (but) the white colour (of its shell) can never become black. So, in the knower also, his knowledge can never be transformed into attachment, though he may enjoy animate, inanimate, and mixed objects of many kinds.

जइया स एव संखो सेदसहावं सयं पजहिदूण ।
गच्छेज्ज किण्हभावं तइया सुक्कत्तणं पजहे ॥ २३६ ॥

यदा स एव शंखः श्वेतस्वभावं स्वयं प्रहाय ।
गच्छेत् कृष्णभावं तदा शुक्लत्वं प्रजह्यात् ॥ २३६ ॥

जह संखो पोग्गलदो जइया सुक्कत्तणं पजहिदूण ।
गच्छेज्ज किण्हभावं तइया सुक्कत्तणं पजहे ॥ २३७ ॥

यथा शंखः पौद्गलिकः यदा शुक्लत्वं प्रहाय ।
गच्छेत् कृष्णभावं तदा शुक्लत्वं प्रजह्यात् ॥ २३७ ॥

तह णाणी विय जइया णाणसहावत्तयं पजहिदूण ।
अण्णाणेण परिणदो तइया अण्णाणदं गच्छे ॥ २३८ ॥

तथा ज्ञान्यपि यदि ज्ञानस्वभावं स्वयं प्रहाय ।
अज्ञानेन परिणतस्तदा अज्ञानतां गच्छेत् ॥ २३८ ॥

236-238. When that very conch-fish giving up its white character becomes of black colour, then it gives up its whiteness. (Or) when the material conch-shell giving up whiteness becomes of black colour, then it gives up its whiteness. So also the knower, when it gives up its nature of (right) knowledge, and modifies (itself) into wrong knowledge, then it becomes of the nature of wrong knowledge.

Commentary.

Carelessness in self-knowledge, association with various persons and wrong believers, bad company, attention to thoughts of perverse knowledge, and attachment to worldly pleasures, are the auxiliary causes by which error-feeding passions and wrong belief rise up for operation, and the right believer is turned into a wrong believer. Right belief should be strengthened by continuous study of pure literature, worship of the highest souls, practice of daily self-meditation and equanimity, by keeping company of good and pious persons, and by habit of temperance in eating and drinking and control of sense-desires.

पुरिसो जह कोवि इहं वित्तिणिमित्तं तु सेवदे रायं ।
तो सोवि देदि राया विविहे भोगे सुहुप्पादे ॥ २३९ ॥
पुरुषो यथा कोपीह वृत्तिनिमित्तं तु सेवते राजानं ।
तत्सोऽपि ददाति राजा विविधान् भोगान् सुखोत्पादकान्॥२३९॥

एमेव जीवपुरिसो कम्मरयं सेवदे सुहणिमित्तं ।
तो सोवि कम्मरायो देदि सुहुप्पादगे भोगे ॥ २४० ॥
एवमेव जीवपुरुषः कर्मरजः सेवते सुखनिमित्तं ।
तत्सोपि कर्मराजा ददाति सुखोत्पादकान् भोगान् ॥ २४० ॥

जह पुण सो चेव णरो वित्तिणिमित्तं ण सेवदे रायं ।
तो सो ण देदि राया विविहेसुहुप्पादगे भोगे ॥ २४१ ॥
यथा पुनः स एव नरो वृत्तिनिमित्तं न सेवते राजानं ।
तत्सोपि न ददाति राजा विविधान् सुखोत्पादकान् भोगान्॥ २४१॥

एमेव सम्मदिट्ठी विसयत्तं सेवदे ण कम्मरयं ।
तो सो ण देदि कम्मं विविहे भोगे सुहुप्पादे ॥ २४२ ॥
एवमेव सम्यग्दृष्टिः विषयार्थं सेवते न कर्मरजः ।
तत्तन्न ददाति कर्म विविधान् भोगान् सुखोत्पादकान् ॥२४२॥

239-242. As man in this world serves a king for his livelihood, and the king gives him many kinds of things which give pleasure. Similarly the soul (as) man serves

Karmic matter for his pleasure; the Karma king gives pleasure bringing objects (to him). Again when that very man does not serve the king for his livelihood, then the king does not give him many kinds of pleasure-bringing objects of enjoyment. In the same manner, the right-believer does not serve Karmic matter for enjoying sense pleasures. Then that Karmic matter does not give (him) many kinds of pleasure-giving objects.

Commentary.

A right-believer is not enamoured of the objects of pleasure which come to him. He enjoys them indifferently; and is therefore not subjected to bondage of Karmas. A wrong believer binds Karmas on account of strong indulgence in objects of desire.

When a right-believer finds himself unable to attend to self-realisation, he begins to perform good actions of worship, service, charity, pursuit of right knowledge, etc., not for the sake of gaining merit and thereby sense-pleasures, but for being saved from falling into performance of bad deeds, and to find opportunities for again attaining self-meditation. His object is self-absorption, while that of a wrong believer is sense-enjoyment. Performance of good deeds without desire result in binding such Karmas as procure a strong body necessary for pure self-concentration. When pleasure-bearing Karmas operate and bring about agreeable objects, a right believing wise man does not indulge in them, but allows the operation of good Karmas to pass on. The Karmas then in operation shed off without binding new Karmas. In this way, a right believer sheds a larger number of Karmic molecules.

The pure thought activity obtained in this practice becomes the cause of shedding great many molecules prematurely.

सम्मादिट्ठी जीवा णिस्संका हुंति णिब्भया तेण ।
सत्तभयविप्पमुक्का जह्मा तह्मा दु णिस्संका ॥ २४३ ॥

सम्यग्दृष्टयो जीवा निश्शंकाः भवंति निर्भयास्तेन ।
सप्तभयविप्रमुक्ता यस्मात्तस्मात्तु निश्शंकाः ॥ २४३ ॥

243. Because the right believing souls are undoubting (and) thereby fearless. And as they are free from fear of seven kinds, undisturbable.

Commentary.

A right believer is firmly convinced, without any the least doubt whatsoever, that his soul is all-supreme and permanent, that in its state of purity it knows all that is knowable, in all forms and for all times, present, past and future. He has an unshakeable belief that soul is indestructible and cannot possibly die, or suffer from any accident; it is immaterial, and free from any physical ills; its inseparable attributes are pure consciousness, peace, and happiness.

A right believer, whether a layman or a saint, has no fear. The only difference is that a layman evades danger, and a saint is unmindful of it.

A saint who in his soul advancement has entered the sixth spiritual stage, will not shrink from meditation. Even if he is hurt or ill-treated or attacked by disease, the body may perish, but his equanimity will not be disturbed.

The seven kinds of fear are thus enumerated. (1) Fear relâting to this life, (2) fear relatiug to the next life, (3) fear of being without protection, (4) fear of losing what is possessed, (5) fear of pain, (6) fear of accident, and (7) fear of death.

जो चत्तारिवि पाए छिंदादि ते कम्ममोहवाधकरे ।
सो णिस्संको चेदा सम्मादिट्ठी मुणेदव्वो ॥ २४४ ॥
यश्चतुरोऽपि पादान् छिनत्ति तान् कर्ममोहबाधाकरान् ।
स निश्शंकश्चेतायिता सम्यग्दृष्टिर्मन्तव्यः ॥ २४४ ॥

244. A right believer should be known to be that soul which destroys all the four bases (of bondage, *viz.*, wrong belief, vowlessness, passions, and vibratory activity of the soul) which cause Karmas (*i.e.*, bondage of Karmic matter), delusion and disturbances.

Commentary.

All these four bases, with error-feeding passions, are causes of deep Karmic bondage, and of producing delusion and disturbance in the calmness of the soul. By their removal, a soul becomes right-thinking and right-doing. He believes that not a particle of this universe belongs to him. "I am soul only." "No one can burn it, hurt it, kill it, or change it into another soul or non-soul." This thought keeps him fearless.

जो ण करेदि दु कंखं कम्मफले तहय सव्वधम्मेसु ।
सो णिक्कंखो चेदा सम्मादिट्ठी मुणेदव्वो ॥ २४५ ॥
यो न करोति तु कांक्षां कर्मफलेषु तथा च सर्वधर्मेषु ।
स निष्कांक्षश्चेतयिता सम्यग्दृष्टिर्मन्तव्यः ॥ २४५ ॥

245. That right believer should be known to be desireless soul, who has no desire whatever in the fruition of Karmas and also in all the systems of religion.

Commentary.

A right believer must have the eight essential qualifications. The first quality of fearlessness has already been described. The second one is desirelessness. Whenever a soul is illumined with right belief, its liking for all non-soul nature, worldly conditions, misleading religions, pleasure or pain is totally removed. Whatever desire for worldly pursuits and other non-self engagements or for sense-pleasures is found in a right believer of low stages, if due to the operation of partial and total vow-preventing-passion Karmas. These desires are like disease which a right believer does not want to have. So he is desireless and contented.

जो ण करेदि दु गुंछं चेदा सव्वेसिमेव धम्माणं ।
सो खलु णिव्विदिगिंछो सम्मादिट्ठी मुणेदव्वो ॥ २४६ ॥
यो न करोति जुगुप्सां चेतयिता सर्वेषामेव धर्माणां ।
स खलु निर्विचिकित्सः सम्यग्दृष्टिर्मन्तव्यः ॥ २४६ ॥

246. That right-believing soul should be known to be free from disgust, who has not disgust, in the nature of all (objects).

Commentary.

A right believer correctly knows all the six substances of which this universe is composed. Rise and decay, birth and death, rise and fall, purity and impurity, are all different conditions of substances, which have a permanent nature, and therefore a right-believer has no disgust at the change in condition. When he finds himself surrounded by troubles, poverty, disease, ill-repute, dishonour and unjust treatment by others, he does not feel disgusted.

He takes them to be the fruition of his own Karmas already bound by him owing to his own impure thought-actions, and he remains equanimous in mind without having disgust or disturbance of any kind. Similarly when he sees others in poverty, disease, dishonour and distress he feels no disgust for them ; but has compassion for them: and with a mild heart, so far as it lies in his power, tries to remove the pain and trouble of another. Although in practice, laymen are obliged to remain away from dirt, filth, and causes of infectious diseases, etc., yet they do not feel any disgust. Principles of hygiene, and considerations of morality may keep him aloof from such objects as are likely to cause him harm, but he has no disgust towards any one.

जो हवदि असम्मूढो चेदा सव्वेसु कम्मभावेसु ।
सो खलु अमूढदिट्ठी सम्मादिट्ठी मुणेदव्वो ॥ २४७ ॥
यो भवति असंमूढश्चेतयिता सर्वेषु कर्मभावेषु ।
स खलु अमूढदृष्टिः सम्यग्दृष्टिर्मन्तव्यः ॥ २४७ ॥

247. The soul which is not ignorant of all the modifications of Karmas, that right believer should certainly be known (to be) ungullible.

Commentary.

Ignorance or superstition is a great danger. Under false beliefs people perform many unjust and irreligious deeds and suffer bad consequences here and hereafter. A right believer has gone beyond this state.

जो सिद्धभत्तिजुत्तो उवगूहणगो दु सव्वधम्माणं ।
सो उवगूहणगारी सम्मादिट्ठी मुणेदव्वो ॥ २४८ ॥
यः सिद्धभक्तियुक्तः उपगूहनकस्तु सर्वधर्म्माणां ।
स उपगूहनकारी सम्यग्दृष्टिर्मन्तव्यः ॥ २४८ ॥

248. He, who is imbued with devotion to Siddhas or perfect souls, and preserves himself against all impure thought natures, that right believer should be known (to be) the self-preserver.

Commentary.

The fifth quality of a right believer is self-reservance. He is devoted to the pure attributes of the perfect soul, and realises his soul just like the Siddhas. His remaining firm in his right belief is a real preservation of his soul from bad consequences.

उम्मग्गं गच्छंतं सिवमग्गे जो ठवेदि अप्पाणं ।
सोठिदिकरणेण जुदो सम्मादिट्ठी मुणेदव्वो ॥ २४६ ॥
उन्मार्गं गच्छंतं शिवमार्गे यः स्थापयत्यात्मानं ।
स स्थितिकरणेन युक्तः सम्यग्दृष्टिर्मन्तव्यः ॥ २४६ ॥

249. He who fixes his own soul when deviating in the wrong path in the path of Liberation that right believer should be known (to be) with the power of steadfastness.

Commentary.

A right believer must have the quality of steadfastness. He keeps his soul away from all perverse belief. His strong conviction appears wonderful to wrong believers. If adversaries try to offend him or to make him deviate from his path or if strong bad Karmas being operative bring poverty, disease, separation from family members etc., he remains firm in his conviction.

जो कुणदि वच्छलत्तं तिएहे साधूण मोक्खमग्गम्मि ।
सो वच्छलभावजुदो सम्मादिट्ठी मुणेदव्वो ॥ २५० ॥
यः करोति वत्सलत्वं त्रयाणां साधूनां मोक्षमार्गे ।
सः वात्सल्यभावयुक्तः सम्यग्दृष्टिर्मन्तव्यः ॥ २५० ॥

250. He who has love for these three (belief, knowledge, and conduct) right causes of the path of Liberation, that right believer should be known (to be) with feelings of love.

Commentary.

The seventh quality of Love is also found in a right believer. He has formed his goal of attaining Liberation and therefore he deeply loves the three-fold path of Liberation which is right belief, right knowledge, and right conduct. In one word, it is Self-absorption.

विज्जारहमारूढो मणोरहरपसु हणदि जो चेदा ।
सो जिणणाणपहावी सम्मादिट्ठी मुणेदव्वो ॥ २५१ ॥

विद्यारथमारूढः मनोरथरयान् हंति यश्चेतयिता ।
स जिनज्ञानप्रभावी सम्यग्दृष्टिर्मन्तव्यः ॥ २५१ ॥

251. The soul who mounted on the chariot of knowledge destroys the manœuvres of the chariot like mind. That right believer should be known to (be) the propagator of the knowledge of the conquerors.

Commentary

Truth is Liberation, self-knowledge, self-absorption. The mind of a right believer is under control, and his soul subjugates the non-self thought activities. Thus he is a real propagator of Truth.

In the Jain Scriptures, eight qualities of a right believer are described in detail both from practical and real point of view. If we consider them from the former view we can think of them as follows :—

1. A right believer must not have any doubt in the seven principles of Jainism, nor have seven kinds of fear.

2. He must follow the path of Liberation not with a desire for sense objects here or hereafter.

3 He must not hate poor, ill or distressed persons and animals, nor have disgust for dirty and filthy objects. He must be aware of the nature of all things as they are, and be calm. He must not be proud of himself.

4. He must not be persuaded by the wrong beliefs and superstitions of others He must not follow any rites and customs perverse to right belief.

5. He must love his brother pilgrims on the path of Liberation. If a brother has been guilty of sinful or wrong actions, he must not publish it. But he should try to correct his erring brother He should also remove his own defects.

6. He must keep himself firm in the performance of piety, and also try to keep others firm in that path by religious discourse. and such assistance as he can give them.

7. He should help all his brother pilgrims on the path of Liberation, even by sacrifycing his own comforts to relieve their distress.

8. He should propagate Jainism by delivering lectures, writing books, converting others to the true faith, spreading the glory of Jainism by acts of charity, worship, austerities, etc., removing the ignorance of the people, and helping them in following Truth.

From the real point of of view, the author has explained these eight qualities in the above Gathas. When a right believer is fearless, and convinced of his own undisturbable pure nature, free from desire, and disgust, fully aware of his own self, bent upon self preservation, steadfast in true belief and knowledge of the self, a deep lover of self-absorption and Liberation, and a propagator of his own self by deep self-concentration, he is said to possess the eight qualifications from the real point of view.

The force which right belief, right knowledge and non-attachment generates becomes the cause of a large and premature shedding of Karmas His pursuit of self-absorption results in shedding by thought (Bhava Nir-jara) from which results Karmic shedding (Dravya Nir-jara.)

CHAPTER VIII.

Bondage (Bandha).

जह णाम कोवि पुरिसो णेहभत्तोदु रेणुबहुलम्मि ।
ठाणम्मि ठाइदूणय करेदि सत्थेहि वायामं ॥ २५२ ॥
यथा नाम कोऽपि पुरुषः स्नेहाभ्यक्तस्तु रेणुबहुले ।
स्थाने स्थित्वा करोति शस्त्रैर्व्यायामम् ॥ २५२ ॥

छिंददि भिंददि य तहा तालीतलकदलिवंसपिंडीओ ।
सच्चित्ताचित्ताणं करेदि दव्वाणमुवघादं ॥ २५३ ॥
छिनत्ति भिनत्ति च तथा तालीतलकदलीवंशपिंडीः ।
सचित्ताचित्तानां करोति द्रव्याणामुपघातं ॥ २५३ ॥

उवघादं कुव्वंतस्स तस्स णाणाविहेहि करणेहिं ।
णिच्छयदो चिंतिज्जदु किं पच्चयगोदु तस्स रयबंधो ॥ २५४ ॥
उपघातं कुर्वतस्तस्य नानाविधैः करणैः ।
निश्चयतश्चिंत्यतां किं प्रत्ययकस्तु तस्य रजोबंधः ॥ २५४ ॥

जो सो दु गोहभावो तह्मि गारे तेण तस्स रयवंधो ।
णिच्छयदो विण्णेयं ण कायचेट्ठाहिं सेसाहिं ॥ २५५ ॥
यः स तु स्नेहभावस्तस्मिन्नरे तेन तस्य रजोबंधः ।
निश्चयतो विज्ञेयं न कायचेष्टाभिः शेषाभिः ॥ २५५ ॥
एवं मिच्छादिट्ठी वट्टंतो वहुविहासु चेट्ठासु ।
रागादी उवओगे कुव्वंतो लिप्पदि रयेण ॥ २५६ ॥
एवं मिथ्यादृष्टिर्वर्त्तमानो बहुविधासु चेष्टासु ।
रागादीनुपयोगे कुर्वाणो लिप्यते रजसा ॥ २५६ ॥

252-256. When a man besmeared with oil performs exercises with weapons in a very dusty place ; and when he cuts and breaks palm, Tamala, plantain, bamboo and Ashoka trees, and destroys living and non-living things. To him (thus) causing destruction by means of many kinds of instruments. Think correctly, what is the reason of that man being besmeared with dust. Consider what reason there is for his being covered with dust, when he has been making such onslaughts by various weapons. It is the presence of oil which makes him coated with dust. Know, that this is certainly not caused by the (other) movements of his body. Similarly, a wrong believer engaged in many kinds of activity, aud having attachment, etc., in his conscious attention, is smeared by the dust (of Karmas).

Commentary.

Wrong belief, vowlessness, passions and vibratory activity are factors which like oil help in the coating of the dust of Karmas. Otherwise the rising Karmas would fall like dust off a dry surface. If a wise man is walking carefully with the intention of not hurting any living being, and if by chance a being is hurt or destroyed by his bodily movements, he will not be guilty of such harm, because of a total want of intention to cause injury. He will rather gather virtue because of his compassionate thought-activity.

जह पुण सोचेव णरो णेहे सव्वह्मि अवणिये संते ।
रेणुवहुलम्मि ठाणे करेदि सत्थेहि वायामं ॥ २५७ ॥

यथा पुनः स चैव नरः स्नेहे सर्वस्मिन्नपनीते सति ।
रेणुबहुले स्थाने करोति शस्त्रैर्व्यायामम् ॥ २५७ ॥

छिंददि भिंददि य तहा तालीतलकदलिवंसपिंडीओ ।
सच्चित्ताचित्ताणं करेदि दव्वाणमुवघादं ॥ २५८ ॥

छिनत्ति भिनत्ति च तथा तालीतलकदलीवंशपिंडीः ।
सचित्ताचित्तानां करोति द्रव्याणामुपघातम् ॥ २५८ ॥

उवघादं कुव्वंतस्स तस्स णाणाविहेहिं करणेहिं ।
णिच्छयदो चिंतिज्जहु किंपच्चयगो ण तस्स रयबंधो ॥ २५९ ॥

उपघातं कुर्वतस्तस्य नानाविधैः करणैः ।
निश्चयतो विज्ञेयं किंप्रत्ययको न रजोबंधः ॥ २५९ ॥

जो सोदु णेहभावो तह्मि णरे तेण तस्स रयबंधो ।
णिच्छयदो विण्णेयं ण कायचेट्ठाहिं सेसाहिं ॥ २६० ॥

यः स स्नेहभावस्तस्मिन्नरे तेन तस्य रजोबंधः ।
निश्चयतो विज्ञेयं न कायचेष्टाभिः शेषाभिः ॥ २६० ॥

एवं सम्मादिट्ठी वट्टंतो बहुविहेसु जोगेसु ।
अकरंतो उवओगे रागादी णेव बज्झदि रयेण ॥ २६१ ॥

एवं सम्यग्दृष्टिर्वर्तमानो बहुविधेषु योगेषु ।
अकुर्वन्नुपयोगे रागादीन्नैव बध्यते रजसा ॥ २६१ ॥

257-261. On the other hand, if the same man after entirely removing the oil, performs exercise with various instruments in a very dusty place, and cuts and breaks palm, tamala, plantain, bamboo and Ashoka trees and destroys things living and non-living, consider what is the real reason for his not being coated with dust, while causing onslaughts by various kinds of instruments. It is the presence of oil on that man, which causes the coating with dust, not the (other) movements of his body. Know this as a certainty. Similar-

ly, the right believer engaged in many kinds of activity not having attachment, etc., in his conscious attention, is never bound by the dust (of karmas).

Commentary.

When right belief is once acquired, the possessor is sure to get Liberation. According to Jain Philosophy, even the slightest passion which is found in a saint of the 10th spiritual stage causes bondage of karmas. Any impure passionate thought-activity must result in bondage of karmas. Whenever a soul is disposed towards self-realisation, it has even in the lower stages, a pure thought-activity, with very mild passion-paint. Even in the 4th stage such a soul will bind Karmas, but the duration of Karmas thus bound (except that of good age Karma) will be less, when there is strong passion paint. If one thinks that being a right believer he is not subject to Karmic bondage whether he acts rightly or wrongly his ideas and actions are perverse. A right believer really takes special care of all the actions of his mind, body and speech. He is full of compassion for all beings, is very considerate and calm in temper, is not attached to worldly pleasures, and is fully cognizant of the consequence of Karmas, merits and demerits.

जो मण्णदि हिंसामिय हिंसिज्जामिय परेहिं सत्तेहिं ।
सो मूढो अण्णाणी णाणी एत्तोदु विवरीदो ॥ २६२ ॥

यो मन्यते हिनस्मि हिंस्ये च परैः सत्वैः ।
स मूढोऽज्ञानी ज्ञान्यतस्तु विपरीतः ॥ २६२ ॥

262. He, who thinks that 'I kill,' or 'I am killed' by other beings, is foolish and ignorant. The knower is opposed to such thoughts.

Commentary.

It is from practical point of view that one says, "I have killed," or "I have been killed." From the real point of view, this is not correct. "I," the soul being immaterial and everlasting cannot be killed by any one. The material vitalities which keep a soul confined in a body may be destroyed. Such destruction is called death, or killing. A right believer knows that no one can kill him, till his own age Karma is exhausted; neither can he

kill another, if the other's age Karma is not exhausted. A right believer, however, would never harbour a thought of causing the least injury to another. He also knows that whether he can injure another or not, his own evil tendencies will result in the bondage of demerit Karmas for him. A right believer is therefore ever inclined for the good of others. Again, if a right believer happens to be a victim to the evil tendency of another, he does not ascribe it to that other, and does not nurse any feeling of malice or revenge. He ascribes the injury to the operation of his own demerit Karmas, and pities the other as being only an auxiliary cause. When a right believing householder happens to be in a position where he has to administer justice, and to punish an erring delinquent, he does so without prejudice or malice, simply with a view to correct the wrong-doer and prevent him from further wrong-doing under fear of punishment. If he is attacked by a robber or an enemy, a right believing householder would put forth his efforts to save his person and property, or the person and property of others from such attacks, and may even proceed to the length of causing injury to the robber or the enemy, but such injury will be caused without any malice or ill-will, and the right believing person will ever be ready to help and befriend even a robber and an enemy, on finding that the erst robber or enemy has mended his ways and adopted a commendable course of conduct. A right believer is thus never the killer, and is never killed. He is calm, quiet, and equanimous.

आउक्खयेण मरणं जीवाणं जिणवरेहिं पण्णत्तं ।
आउं ण हरेसि तुमं कह ते मरणं कदं तेसिं ॥ २६३ ॥

आयुःक्षयेण मरणं जीवानां जिनवरैः प्रज्ञप्तं ।
आयुर्न हरसि त्वं कथं त्वया मरणं कृतं तेषाम् ॥ २६३ ॥

263. By the destruction of age-Karma, death of living beings, is said by the Conquerors, to take place. Thou dost not destroy the age-Karma. How, then, is their death caused by thee ?

Commentary.

The statement in this Gatha is with reference to the real point of view. Yet, a person who kills or resolves or arranges to kill another binds bad Karmas.

आउउदयेण जीवदि जीवो एवं भणंति सव्वण्हू ।
आउं चण देसि तुमं कहंतए जीविदं कदं तेसिं ॥ २६४ ॥
आयुरुदयेन जीवति जीव एवं भणंति सर्वज्ञाः ।
आयुश्च न ददासि त्वं कथं त्वया जीवितं कृतं तेषां ॥ २६४ ॥

264. By the destruction of age Karma the death of living beings, is said by the Conqueror (to take place). They do not destroy thy age-Karma. How (then is) thy death caused by them ?

जो अप्पणादु मण्णदि दुःहिदसुहिदे करेमि सत्तेति ।
सो मूढो अण्णाणी णाणी एत्तोदु विवरीदो ॥ २६५ ॥
य आत्मना तु मन्यते दुःखितसुखितान् करोमि सत्त्वानिति ।
स मूढोऽज्ञानी ज्ञान्यतस्तु विपरीतः ॥ २६५ ॥

265. He who thinks that I give life to, or receive life from, other beings ; is foolish (and) ignorant. The knower is opposed to such thoughts.

Commentary.

A right believer feels no pride, if he helps another. He thinks that he is merely an auxiliary cause. The protection and safety of other beings is dependent upon their own meritorious Karmas.

कम्मणिमित्तं सव्वे दुक्खिदसुहिदा हवंति जदि सत्ता ।
कम्मं च ण देसि तुमं दुक्खिदसुहिदा कहं कदा ते ॥ २६६ ॥
कर्मनिमित्तं सर्वे दुःखितसुखिता भवंति यदि सत्त्वाः ।
कर्म च न ददासि त्वं दुःखितसुखिताः कथं कृतास्ते ॥ २६६ ॥

266. When, by the (auxiliary) cause of Karma all living beings become miserable or happy, and thou dost not produce that Karma. How, then, are they caused to be miserable or happy by thee ?

कम्मणिमित्तं सव्वे दुक्खिदसुहिदा हवंदि जदि सत्ता ।
कम्मं च ण देसि तुमं कह तं सुहिदो कदो तेहिं ॥ २६७ ॥

कर्मनिमित्तं सर्वे दुःखितसुखिता भवंति यदि सत्त्वाः।
कर्म च न ददासि त्वं कथं त्वं सुखितः कृतस्तैः ॥ २६७ ॥

267. When by the (auxiliary) cause of Karma all living beings become miserable or happy. And thou art not given that Karma (by others). How then art thou made happy by them ?

कम्मोदयेण जीवा दुक्खिदसुहिदा हवंति जदि सव्वे।
कम्मं च ण देसि तुमं कह तं दुहिदो कदो तेहिं ॥ २६८ ॥
कर्मोदयेन जीवा दुःखितसुखिता भवंति यदि सर्वे।
कर्म च न ददासि त्वं कथं त्वं दुःखितः कृतस्तैः ॥ २६८ ॥

268. When all living beings are miserable (or) happy by the operation of Karma. And thou are not given the Karmas. How (then) art thou made miserable by them ?

Commentary.

From the real view point, whenever any person feels pleasure, it is due to the operation of pleasure-feeling Karmas, and when he suffers pain, it has for its cause the operation of pain-feeling Karmas. If a person wants to give another pleasure or pain, he cannot do so, if there is no operation of merit or demerit Karma's in the other. From a practical point of view, every person must, in dealing with others, try to help them in their difficulties and to make them happy and should not be causing pain to them. This conduct will bind meritorious Karmas for him, whether others may be happy or not. Their happiness mainly depends on their own meritorious Karmas. The thought of causing injury to another will be the cause of binding bad Karmas, whether others may be injured or not. A right believer must therefore remain passionless.

जो मरदि जोय दुहिदो जायदि कम्मोदयेण सो सव्वो।
तह्मा दु मारिदोदे दुहाविदो चेदि णहु मिच्छा ॥ २६९ ॥
यो म्रियते यश्च दुःखितो जायते कर्मोदयेन स सर्वः।
तस्मात्तु मारितस्ते दुःखितो चेति न खलु मिथ्या ॥ २६९ ॥

269. Whoever dies and whoever is miserable, becomes so, all by the operation of Karmas. Therefore, is not (the idea that) thou art killed or art made miserable (by others) really false.

जो ण मरदि णय दुहिदो सोविय कम्मोदयेण खलु जीवो।
तह्मा ण मारिदोदे दुहाविदो चेदि णहु मिच्छा ॥ २७० ॥

यो न म्रियते न च दुःखितो भवति सोऽपि च कर्मोदयेन खलु जीवः।
तस्मान्न मारितस्ते दुःखितो चेति न खलु मिथ्या ॥ २७० ॥

270. If one does not die and is not miserable, that also (is) certainly due to the operation of Karmas. Therefore is not (the thought) that he is not done to death by thee, nor made miserable, perverse ?

Commentary.

Misery and death happen to living beings by the operation of their own demeritorious Karmas. Those who have meritorious Karmas cannot be put to death or made miserable by others. Knowing this truth, a right believer must not be grieved if he falls into miseries or is grasped by death. He should not feel enmity towards others who might become auxiliary causes for calamities or death to him. Neither should he feel proud of his piety that he is so careful that he does not cause any injury to others or death to anyone.

एसा दु जा मदी दे दुःखिदसुहिदे करेमि सत्तेति।
एसा दे मूढमदी सुहासुहं बंधदे कम्मं ॥ २७१ ॥

एषा तु या मतिस्ते दुःखितसुखितान् करोमि सत्त्वानिति।
एषा ते मूढमतिः शुभाशुभं बध्नाति कर्म ॥ २७१ ॥

271. This thought of thine that I cause beings to be miserable (or) happy is foolish-thinking. It makes good and bad Karmas bind thee.

Commentary.

A wrong believer, without understanding the truth, indulges in the perverse thought that he can make others miserable or

happy. Owing to this wrong belief, Karmic molecules are attracted to and bound with his soul. This thought has polluted his soul, without doing any harm or good to others. Although the thought of doing good to others will bind good Karmas, yet it is bondage and an obstruction in the path of Liberation.

दुक्खिदसुहिदे सत्ते करेमि जं एस मज्झवसिदं ते ।
तं पावबंधगं वा पुण्णस्स य बंधगं होदि ॥ २७२ ॥
दुःखितसुखितान् सत्वान् करोमि यदेवमध्यवसितं ते ।
तत्पापबंधकं वा पुण्यस्य च बंधकं वा भवति ॥ २७२ ॥

272. Thy impure thinking that I cause living beings (to be) miserable or happy, becomes the cause of the bondage of merit or demerit.

Commentary.

The thought of doing injury to others causes bondage of demeritorious Karmas, while the thought of doing good to others causes bondage of meritorious Karmas. Bondage does not depend upon others being miserable or happy through him. A man may attempt to cause harm to another, and the other, instead of being harmed, may gain some benefit thereby, still he, who entertains the thought of doing harm, will never bind meritorious Karmas. In the same way a doctor treats a patient with the good thought-activity of saving him and performs an operation. Even if the patient succumbs and dies, the doctor will not be subject to bad Karmas, but will bind good Karmas on account of his good thought-activity.

मारेमि जीवावेमिय सत्ते जं एव मज्झवसिदं ते ।
तं पावबंधगं वा पुण्णस्स य बंधगं होदि ॥ २७३ ॥
मारयामि जीवयामि च सत्वान् यदेवमध्यवसितं ते ।
तत्पापबंधकं वा पुण्यस्य च बंधकं वा भवति ॥ २७३ ॥

273. Thy impure thinking that I kill or I give life to living beings, becomes the cause of the bondage of demerit and merit.

अज्झवसिदेण बंधो सत्ते मारे हि माव मारे हिं ।
एसो बंधसमासो जीवाणं णिच्छयणयस्स ॥ २७४ ॥

अध्यवसितेन बंधः सत्त्वान् मारयतु मा वा मारयतु ।
एष बंधसमासो जीवानां निश्चयनयस्य ॥ २७४ ॥

274. Bondage is caused by impure thought-activity, whether you kill or do not kill living beings. From the real point of view this is the epitome of the bondage of souls.

Commentary.

A person sitting in a lonely place may be harbouring an intention and making a resolve of killing or injuring another. He has not yet taken any practical steps, yet his thought-activity will at the very moment of its conception cause bondage of demeritorious Karmas. One who desires to be free from bondage, must not therefore even think of doing harm to another. He must have a calm mind with no attachment.

एवमलिये अदत्ते अवह्मचेरे परिग्गहे चेव ।
कीरदि अज्झवसाणं जं तेण दु वज्झदे पावं ॥ २७५ ॥

एवमलीकेऽदत्तेऽब्रह्मचर्ये परिग्रहे चैव ।
क्रियतेऽध्यवसानं यत्तेन तु बध्यते पापं ॥ २७५ ॥

275. Similarly, whenever there is impure thinking as regards falsehood, appropriation of what is not given, unchastity, or worldly belongings, demeritorious Karmas are thereby bound.

तहय अचोज्जे सच्चे बंभे अपरिग्गहत्तणे चेव ।
कीरदि अज्झवसाणं जं तेण दु वज्झदे पुण्णं ॥ २७६ ॥
तथापि चाचौर्ये सत्ये ब्रह्मणि अपरिग्रहत्वे चैव ।
क्रियतेऽध्यवसानं यत्तेन तु बध्यते पुण्यं ॥ २७६ ॥

276. Similarly, by thoughts directed to abstinence from stealing, falsehood, unchastity, and possessions meritorious Karmas are bound.

Commentary.

A man may not come into contact with others, and may not perform any practical actions, yet the fact that he has adopted

vows and is determined to observe them, itself causes bondage of good Karmas.

वत्थुं पडुच्च तं पुण अज्झवसाणं तु होदि जीवाणं ।
ण हि वत्थुदो दु वंधो अज्झवसाणेण वंधोत्ति ॥ २७७ ॥

वस्तु प्रतीत्य यत्पुनरध्यवसानं तु भवति जीवानां ।
न हि वस्तुतस्तु बंधोऽध्यवसानेन बंधोऽस्ति ॥ २७७ ॥

277. Again, it is with reference to some object that thought activity relating to a thing is caused in the souls. The bondage is not caused by that thing; the bondage is due to the thought-activity.

Commentary.

If one has renounced all property, and has absolutely no attachment for it, he cannot be bound by Karmas, even if, clothes, utensils, and treasures are near him. Omniscient Arhants are worshipped by Indras, lords of celestials and their Samosarana, the Great Hall of Audience is superbly decorated by extraordinary, superfine jewels, etc., but the Arhants have no bondage because they have no attachment for these paraphernalia. Here one may question that if only thought-activity is the cause of bondage, why should worldly things be renounced ? The answer is plain. Absence of attachment means renunciation ; and absence of renunciation shows attachment. If you do not want even a piece of cloth it cannot attach itself to you. The saying that one must live in the world without any attachment for it, like the lotus in a pond, is often misunderstood, and abused, or used as a pretext, for all indulgence in worldly objects by many a religious impostor.

दुक्खिदसुहिदे जीवे करेमि वंधेमि तह विमोचेमि ।
जा एसा तुज्झ मदी णिरत्थया सा हु दे मिच्छा ॥ २७८ ॥

दुःखितसुखितान् जीवान् करोमि बध्नामि तथा विमोचयामि ।
या एषा तव मतिः निरर्थिका सा खलु अहो मिथ्या ॥ २७८ ॥

278. I cause souls (to be) miserable (or) happy, I bind them or I release them. This thinking of thine has no meaning. Indeed, it is certainly false.

Commentary.

Our efforts to make others happy or miserable, and to take them on the right or wrong path are only auxiliary causes. In reality the soul is itself the primary cause of making itself miserable or happy, bound or released.

अज्झवसाणणिमित्तं जीवा वज्झंति कम्मणा जदि हि ।
मुच्चंति मोक्खमग्गे ठिदा य ते किंकरोसि तुमं ॥ २७९ ॥

अध्यवसाननिमित्तं जीवा बध्यन्ते कर्मणा यदि हि ।
मुच्यंते मोक्षमार्गे स्थिताश्च तर्हि किं करोषि त्वं ॥ २७९ ॥

279. If the souls are bound by Karmas owing to (their own) thought-activity being the auxiliary cause, and those fixed in the path of Liberation are liberated. What then is thy action.

Commentary.

It is an established and invariable rule that souls themselves are responsible for bondage on account of their own impure thought-activities, and for Liberation by their own fixity in self-absorption. It is useless to maintain that one can make another bound or liberated. Every soul is the master of its own destiny.

कायेण दुक्खवेमिय सत्ते एवं तु जं मदिं कुणसि ।
सव्वावि एस मिच्छा दुहिदा कम्मेण जदि सत्ता ॥ २८० ॥

कायेन दुःखयामि सत्त्वान् एवं तु यन्मतिं करोषि ।
सर्वापि एषा मिथ्या दुःखिताः कर्मणा यदि सत्त्वाः ॥ २८० ॥

वाचाए दुक्खवेमिय सत्ते एवं तु जं मदिं कुणसि ।
सव्वावि एस मिच्छा दुहिदा कम्मेण जदि सत्ता ॥ २८१ ॥

वाचा दुःखयामि सत्त्वान् एवं तु यन्मतिं करोषि ।
सर्वापि एषा मिथ्या दुःखिताः कर्मणा यदि सत्त्वाः ॥ २८१ ॥

मणसाए दुक्खवेमिय सत्ते एवं तु जं मदिं कुणसि ।
सव्वावि एस मिच्छा दुहिदा कम्मेण जदि सत्ता ॥ २८२ ॥

मनसा दुःखयामि सत्त्वान् एवं तु यन्मतिं करोषि ।
सर्वापि एषा मिथ्या दुःखिताः कर्मणा यदि सत्त्वाः ॥ २८२ ॥

सत्थेण दुक्खवेमिय सत्ते एवं तु जं मदिं कुणसि ।
सव्वावि एस मिच्छा दुहिदा कम्मेण जदि सत्ता ॥ २८३ ॥

शस्त्रैः दुःखयामि सत्त्वान् एवं तु यन्मतिं करोषि ।
सर्वापि एषा मिथ्या दुःखिताः कर्मणा यदि सत्त्वाः ॥ २८३ ॥

280-283. If you think that by your body you cause misery to living beings, you are entirely wrong; because living beings are miserable on account of (their own) Karmas. If you think that by your speech you cause injury to living beings, you are entirely wrong; because the living beings are miserable on account of (their own) Karmas. If you think that by your mind you cause misery to living beings, you are entirely wrong; because the living beings are miserable on account of (their own) Karmas. If you think that by weapons (etc.) I cause misery to living beings you are entirely wrong; because living beings are miserable on account of (their own) Karmas.

Commentary.

These four Gathas explain that all living beings suffer on account of the operation of their own demeritorious Karmas. It is therefore wrong to indulge in such thought activities that I can make others miserable by my body, speech, mind or otherwise.

कायेण च वाया इव मणेण सुहिदे करेमि सत्तेति ।
एवंपि हवदि मिच्छा सुहिदा कम्मेण जदि सत्ता ॥ २८४ ॥

कायेन च वाचा वा मनसा सुखितान् करोमि सत्त्वानिति ।
एवमपि भवति मिथ्या सुखिनः कर्मणा यदि सत्त्वाः ॥ २८४ ॥

284. By body, by speech, or by mind I cause living beings (to be) happy. This also is wrong; because living beings are happy by (their own) Karmas.

Commentary.

A right believer therefore does not boast that he can make others happy at his own will and choice. He thinks that if he attempts to do good to others he is merely an auxiliary cause. A wrong believer forgets this fact and is proud of his activities of mind, body and speech, if they are directed towards the good of others.

सव्वे करेदि जीवो अज्झवसाणेण तिरियणेरइए ।
देवमणुवेपि सव्वे पुण्णं पावं अणेयविहं ॥ २८५ ॥

सर्वान् करोति जीवानध्यवसानेन तिर्यङ्नैरयिकान् ।
देवमनुजांश्च सर्वान् पुण्यं पापं च नैकविधं ॥ २८५ ॥

285. The soul by its thought-activity identifies itself with sub-human, hellish, celestial and human (conditions of existence) and also with many kinds of merit and demerit.

धम्माधम्मं च तहा जीवाजीवे अलोगलोगं च ।
सव्वे करेदि जीवो अज्झवसाणेण अप्पाणं ॥ २८६ ॥

धर्माधर्मं च तथा जीवाजीवौ अलोकलोकं च ।
सर्वान् करोति जीवः अध्यवसानेन आत्मानम् ॥ २८६ ॥

286. Similarly the soul by its thought-activity identifies itself with Dharma and Adharma (substances); soul and non-soul and the non-universe and the universe.

Commentary.

A wrong believer entertains the false idea that he is a king, a general, a rich, or learned person or that he is very happy or that he knows the whole universe and non-universe. A right believer is always convinced, and feels no pride in agreeable things and no sorrow amidst disagreeable circumstances.

एदाणि णत्थि जेसिं अज्झवसाणाणि एवमादीणि ।
ते असुहेण सुहेण य कम्मेण मुणी ण लिप्पंति ॥ २८७ ॥

एतानि न सन्ति येषामध्यवसानान्येवमादीनि ।
तेऽशुभेन शुभेन वा कर्मणा मुनयो न लिप्यन्ति ॥ २८७ ॥

287. The saints who do not entertain these and such other impure thoughts are not besmeared by bad and good Karmas.

Commentary.

Saints in high spiritual stages from the 7th onwards are all deeply absorbed in self-contemplation and are free from any good or bad thought-activity. Those in the 6th spiritual stage of imperfect vows, when not engaged in meditation have the good thought-activities of doing good to others. Laymen in the 5th and 4th stages also are subject to good and bad thought-activities in their different occupations and dealings with others. All these bind Karmas according to their passions.

जा संकप्पवियप्पो ता कम्मं कुणइ असुहसुहजणयं ।
अप्पसरूवा रिद्धी जाय ण हियए परिप्फुरई ॥ २८८ ॥

यावत्संकल्पविकल्पौ तावत्कर्म करोत्यशुभशुभजनकं ।
आत्मस्वरूपा ऋद्धिः यावत् न हृदये परिस्फुरति ॥ २८८ ॥

288. So long as there is an identification of the self with the non-self, or feelings of joy and sorrow, and so long as the realization of the nature of the soul does not shine out in the heart, the soul does actions productive of good and bad Karmas.

Commentary.

The soul indulges in doing bad and good deeds, so long as it does not recognize its own self and does not give up intimacy with the non-self. A right believer has deep regard for self-advancement and so all his actions are directed to that aim only. All the virtuous practices followed by him are due to his inability to keep himself fixed in self-absorption for want of strong soul power. But he does not identify himself with them.

वुद्धी ववसाओविय अज्झवसाणं मदीय विण्णाणं ।
इकट्ठमेव सव्व चित्तं भावोय परिणामो ॥ २८९ ॥

बुद्धिर्व्यवसायोऽपि च अध्यवसानं मतिश्च विज्ञानं ।
एकार्थमेव सर्वं चित्तं भावश्च परिणामः ॥ २८९ ॥

289. *Buddhi*, Intellect, *Vyavasaya*, Determination, *Adhyavasana*, Thought-activity, *Mati*, Understanding, *Vijnana*, Discrimination, *Chitta*, Thinking, *Bhava*, Emotion, and *Parinama*, Feelings—all these have only one meaning.

एवं ववहारणओ पडिसिद्धो जाण णिच्छयणयेण।
णिच्छयणयसल्लीणा मुणिणो पावंति णिव्वाणं ॥ २९० ॥
एवं व्यवहारनयः प्रतिषिद्धो जानीहि निश्चयनयेन।
निश्चयनयसंलीना मुनिनः प्राप्नुवंति निर्वाणम् ॥ २९० ॥

290. Thus know that the practical standpoint is contradicted by the real standpoint. Saints absorbed in the real standpoint attain Liberation.

Commentary.

All thought activities relating to non-self are as if a hindrance to the path of liberation. Practical standpoint deals with such practices which have their concern with body, speech and mind and are not directly leading to self-realization. The practical conduct of saints and laymen is merely an auxiliary cause for self-advancement. When a person takes his stand on the real conduct of self-absorption, which is the path of liberation the practical conduct by itself goes out of consideration. Thus those saints only who are absorbed in the self by the help of the real standpoint can obtain Liberation.

वदसमिदी गुत्तीओ सीलतवं जिणवरेहिं पण्णत्तं।
कुव्वंतोवि अभविओ अण्णाणी मिच्छादिट्ठीय ॥ २९१ ॥
व्रतसमितिगुप्तयः शीलतपो जिनवरैः प्रज्ञप्तं।
कुर्वन्नप्यभव्योऽज्ञानी मिथ्यादृष्टिस्तु ॥ २९१ ॥

291. Vows, Carefulness, Restraints, Equanimity, and Austerities, are described by the Conquerors (from the practical standpoint). The soul, incapable of Liberation, remains ignorant and a wrong believer, even when following these.

Commentary.

There are some souls in this universe, known only to the Omniscients, who are incapable of gaining right belief. While adopting vows and practising austerities, they remain ignorant of the true nature of the soul.

मोक्खं असद्दहंतो अभवियसत्तो दु जो अधीएज्ज ।
पाठो ण करेदि गुणं असद्दहंतस्स णाणं तु ॥ २९२ ॥
मोक्षमश्रद्धानोऽभव्यसत्त्वस्तु योऽधीयीत ।
पाठो न करोति गुणमश्रद्धानस्य ज्ञानं तु ॥ २९२ ॥

292. A soul, incapable of Liberation, having no belief in Liberation, even after study, derives no good from the lesson, because of want of faith in right knowledge.

Commentary.

An Abhavya soul or one incapable of acquiring right belief is known as such only to the Omniscient Arhats. Such a person although he may be well-versed in the Jain scriptures and may, even follow the practical conduct of a laymen or a saint, to the letter of the scriptures, yet all this is useless so far as Liberation is concerned. It is only the correct knowledge of the real point of view, which is the cause of self-absorption.

सद्दहदि य पत्तयदि य रोचेदि य तह पुणोवि फासेदि ।
धम्मं भोगणिमित्तं णहु सो कम्मक्खयणिमित्तं ॥ २९३ ॥
श्रद्दधाति प्रत्येति च रोचयति तथा पुनश्च स्पृशति ।
धर्मं भोगनिमित्तं न खलु स कर्मक्षयनिमित्तं ॥ २९३ ॥

293. He believes, trusts, desires, and also follows meritorious deeds for the sake of enjoyment, but certainly not for the destruction of Karmas.

Commentary.

This is so because in the depth of his heart there lingers a desire for sense pleasures. His religious actions cause him bondage of meritorious Karmas, as a result of which he can reach even up to the 9th Graiveyaka in the heavens. Without the help of true knowledge of real point of view, mere knowledge and conduct cannot lead to self-absorption.

आयारादीणाणं जीवादीदंसणं च विण्णेयं ।
छज्जीवाणं रक्खा भणदि चरित्तं तु ववहारो ॥ २९४ ॥

आचाराद्विज्ञानं जीवादिदर्शनं च विज्ञेयं ।
षड्जीवानां रक्षा भण्यते चरित्रं तु व्यवहारः ॥ २९४ ॥

294. It should be known that the knowledge of Áchá-ránga, etc., the belief in Jiva, etc., and protection of six kinds of living beings is called (right) conduct from the practical standpoint.

आदा खु मज्झणाणे आदा मे दंसणे चरित्ते य ।
आदा पच्चक्खाणे आदा मे संवरे जोगे ॥ २९५
आत्मा खलु मम ज्ञानमात्मा मे दर्शनं चरित्रं च ।
आत्मा प्रत्याख्यानं आत्मा मे संवरो योगः ॥ २९५ ॥

295. From the real standpoint the soul is my knowledge, the soul, my belief, and conduct. The soul is renunciation, the soul (is) stoppage (of inflow of Karmas), and concentration.

Commentary.

Although the practical standpoint is an auxiliary cause for attainment of the real standpoint, yet the two are quite different from one another. The former is dependent upon substances and circumstances besides the soul, while the latter is quite independent of them and is based only upon the pure nature of the soul and its right realisation. Real path of liberation is self-absorption based on right belief, right knowledge and right conduct.

Knowledge of Jain scriptures, belief in seven or nine principles, and adoption of the conduct of non-injury from a practical point of view, are necessary in order to comprehend the real nature of soul and liberation, for diverting the mind from worldly pursuits and bringing it close to one's own self. But the soul, which does not get real self-absorption, can not proceed an inch on the path of Freedom. Thus the real standpoint is opposed to the practical standpoint, in the sense that without attaining the real standpoint, the practical view-point cannot in itself lead to self-absorption.

आधाकम्मादीया पुग्गलदव्वस्स जे इमे दोसा ।
कह ते कुव्वदि णाणी परदव्वगुणा दु जे णिच्चं ॥ २९६ ॥

आधाकर्माद्याः पुद्गलद्रव्यस्य ये इमे दोषाः ।
कथं तान् करोति ज्ञानी परद्रव्यगुणाः खलु ये नित्यं ॥ २९६ ॥

296. Adhah-Karma, etc., are the demerits of matter-substance. How can the self-absorbed saint be responsible for them, which are always the attributes of the non-self.

आधाकम्मादीया पुग्गलदव्वस्स जे इमे दोसा ।
कहमणुमणादि अण्णेण कीरमाणा परस्स गुणा ॥ २९७ ॥
आधाकर्माद्याः पुद्गलद्रव्यस्य ये इमे दोषाः ।
कथमनुमन्यते अन्येन क्रियमाणाः परस्य गुणाः ॥ २९७ ॥

297. Adhah-Karma, etc., are demerits of matter-substance. How can one approve of things done by another, the attributes of the non-self.

Commentary.

Adhah-Karma is the action of preparing food, involving the use of water, fire, vegetables, fruits, etc., where destruction of some living beings is very probable. Laymen are ordained in Jain scriptures to offer to the saints such food only as has been prepared for family and not especially for the saints. The saints without any desire for taste take what is given to them with indifference. Of course they must be satisfied that the food is pure and not specially prepared for them. Saints neither prepare food themselves nor cause others to prepare for them, nor agree to any preparation by others, nor wish that someone may prepare food for them. When the time for taking food arrives they pass on along the houses of laymen. Whoever receive them, with due respect, performs worship and offers a portion of such food as is prepared for his family, they will take it only to keep the body fit for practice of saintly duties and self-realisation. Therefore they are not liable to any bondage of Karma, on account of possible injury to living being, etc., caused by laymen in preparing food.

आधाकम्मं उद्देसियं च पोग्गलमयं इमं दव्वं ।
कह तं मम होदि कदं जं णिच्चमचेदणं वुत्तं ॥ २९८ ॥

आधाकर्मौपदेशिकं च पुद्गलमयमेतद्द्रव्यम् ।
कथं तन्मम भवति कृतं यन्नित्यमचेतनमुक्तम् ॥ २९८ ॥

298. How can this material thing, whether Adhah-Karma or Uddeshika be of my doing, as it is said to be always devoid of consciousness.

आधाकम्मं उद्देसियं च पोग्गलमयं इमं दव्वं ।
कह तं मम कारविदं जं णिच्चमचेदणं वुत्तं ॥ २९९ ॥

आधाकर्मौपदेशिकं च पुद्गलमयमेतद्द्रव्यम् ।
कथं तन्मम कारितं यन्नित्यमचेतनमुक्तम् ॥ २९९ ॥

299. How can this material thing, whether Adhah-Karma or Uddeshika be of my doing, as it is said to be always devoid of consciousness.

Commentary.

If a layman has prepared food (possibly causing injury to living beings) for his own family or specially for a saint and the saint has taken such food, he will not be subject to any Karmic bondage consequent on its preparation, if he is satisfied that he is taking only such food as is pure and is prepared for the layman's family only. Only the layman is responsible for all the demerit, if any, occasioned by the preparation and offer of food to saints in contravention of rules laid down in Jaina scriptures. If, however, the saint becomes aware that the food is prepared for him and even then he accepts it, he will be responsible for bondage of Karmas.

जह फलियमणि विसुद्धो ण सयं परिणमदि रागमादीहिं ।
राइज्जदि अण्णेहिं दु सो रत्तादियेहिं दव्वेहिं ॥ ३०० ॥

यथा स्फटिकमणिः शुद्धो न स्वयं परिणमते रागाद्यैः ।
रज्यतेऽन्यैस्तु स रक्तादिभिर्द्रव्यैः ॥ ३०० ॥

एवं णाणी सुद्धो ण सयं परिणमदि रागमादीहिं ।
राइज्जदि अण्णेहिं दु सो रागादीहिं दोसेहिं ॥ ३०१ ॥

एवं ज्ञानी शुद्धो न स्वयं परिणमते रागाद्यैः।
रज्यतेऽन्यैस्तु स रागादिभिर्दोषैः ॥ ३०१ ॥

300-301. As the quartz-crystal gem being pure does not modify itself into red or other colour; but by red or other substance, etc., it looks coloured. Similarly the pure knower does not modify itself into love, etc. But by love and other defects it appears affected.

Commentary.

Love, hatred and other impure thought-activities are not the soul's own natural modifications. Just as the crystal gem is by nature pure and white, and does not by itself modify into red, blue, black or yellow colour, but when a coloured substance is placed next to the crystal, it reflects the colour of that substance, and its pure whiteness is not apparent A right believer thus knows that as colour can not be the nature of a crystal gem, so love, hatred, etc., can never be the natural thoughts of the soul. They are impurities of Karmic matter.

णवि रागदोसमोहं कुव्वदि णाणी कसायभावं वा।
सयमप्पणो ण सो तेण कारगो तेसि भावाणं ॥ ३०२ ॥

नापि रागद्वेषमोहं करोति ज्ञानी कषायभावं वा।
स्वयमेवात्मनो न स तेन कारकस्तेषां भावानाम् ॥ ३०२ ॥

302. The knower never causes love, hatred, delusion or passionate thoughts by himself in himself. Therefore he is not the doer of those thoughts.

Commentary.

A right believer always tries to remain aloof from such auxiliary causes as may bring about the operation of passion Karmas and patiently awaits the time when he may become quite peaceful and happy.

रागह्मिय दोसह्मिय कसायकम्मेसु चेव जे भावा।
तेहिं दु परिणममाणो रायादी बंधदि पुणोवि ॥ ३०३ ॥

रागे दोषे च कषायकर्मसु चैव ये भावाः ।
तैस्तु परिणममानो रागादीन् बध्नाति पुनरपि ॥ ३०३ ॥

303. One identifying himself with such thoughts as proceed from love, hatred and passion producing Karmas, is bound up again by Karmas, like attachment, etc.

रागह्मिय दोसह्मिय कसायकम्मेसु चेव जे भावा ।
ते मम दु परिणमंतो रागादी बंधदे चेदा ॥ ३०४ ॥

रागे च दोषे च कषायकर्मसु चैव ये भावाः ।
ते मम तु परिणममानो रागादीन् बध्नाति चेतयिता ॥ ३०४ ॥

304. If one thinks that the thoughts which proceed from love, hatred, passion-producing Karmas, "are mine," the thinker binds Karmas like attachment, etc.

अपडिक्कमणं दुविहं अपच्चक्खाणं तहेव विण्णेयं ।
एदेणुवदेसेण दु अकारगो वण्णिदो चेदा ॥ ३०५ ॥

अप्रतिक्रमणं द्विविधमप्रत्याख्यानं तथैव विज्ञेयम् ।
एतेनोपदेशेनाकारको वर्णितश्चेतयिता ॥ ३०५ ॥

305. Non-repentance of 2 kinds. Non-renunciation also (of 2 kinds), should be known. In this way, by such preachings the knower is said to be not the doer.

अपडिक्कमणं दुविहं दव्वे भावे अपच्चखाणंपि ।
एदेणुवदेसेण दु अकारगो वण्णिदो चेदा ॥ ३०६ ॥

अप्रतिक्रमणं द्विविधं द्रव्ये भावे तथैवाप्रत्याख्यानम् ।
एतेनोपदेशेनाकारको वर्णितश्चेतयिता ॥ ३०६ ॥

306. Non-repentance (is) of 2 kinds, External, Internal. Non-renunciation also (is) External or Internal. Such being the preaching of the scriptures, the knower is said to be not the doer.

जाव ण पच्चक्खाणं अपडिक्कमणं च दव्व भावाणं।
कुव्वदि आदा ताव दु कत्ता सो होदि णादव्वं ॥ ३०७ ॥
यावन्न प्रत्याख्यानमप्रतिक्रमणं च द्रव्यभावयोः।
करोत्यात्मा तावत्तु कर्त्ता स भवति ज्ञातव्यः ॥ ३०७ ॥

307. So long as the soul does not follow external and internal non-renunciation and non-repentance, till then it is the doer. This should be known.

Commentary.

External non-repentance is attachment of a soul to animate and inanimate objects. Internal non-repentance is attachment to impure thoughts. External non-renunciation is attachment to external objects which he wishes to have in future. Internal non-renunciation is attachment towards impure thoughts which he wishes to entertain and indulge in future. External things are auxiliary causes, internal impure thoughts. Thus, a wrong believer being attached to external objects, is the doer of impure thought-activities, and is subjected to strong bondage of Karmas A right believer has no attachment to any external or internal object, animate or inanimate. He is quite contented with his own soul's natural happiness, knowledge and power. He thinks neither of the past nor of future enjoyments. He is therefore not subject to bondage of Karmas. Right believers in the 4th and 5th stages have got some regard for past and future things, but they know it as a defect due to partial vow-preventing, or total-vow-preventing passion-Karmas and are always bent upon removing it. The most effective remedy is concentration of mind, which they practise and which helps in the progress of right conduct.

To summarise–Bondage is caused by attachment to non-self. It is attachment which causes Karmic molecules to bind the soul. This attachment is due to wrong belief and error-feeding passions. Desire for sensual gratification, and worldly pursuits cause this attachment. He who longs after sense-pleasures is always unsatisfied and suffers miseries of mundane lives. After constant thinking and meditation one can attain right belief. Whatever Karmic bondage a right believer in lower stages incurs, shall certainly be removed in due time ; and he will become the self-absorbed Samayasâra, the soul-essence.

CHAPTER IX.

Liberation (Moksha.)

जह णाम कोवि पुरिसो बंधणयह्मि चिरकालपडिबद्धो ।
तिव्वं मंदसहावं कालं च वियाणदे तस्स ॥ ३०८ ॥

यथा नाम कश्चित्पुरुषो बंधनके चिरकालप्रतिबद्धः ।
तीव्रं मंदस्वभावं कालं च विजानाति तस्य ॥ ३०८ ॥

जइ णवि कुव्वदि छेदं ण मुंचदि तेण कम्मबंधेण ।
कालेण बहुएणवि ण सो णरो पावदि विमोक्खं ॥ ३०९ ॥

यदि नापि करोति छेदं न मुच्यते तेन कर्मबंधेन ।
कालेन बहुकेनापि न स नरः प्राप्नोति विमोक्षम् ॥ ३०९ ॥

308-309. As a person, bound in shackles from a long time knows their harshness, mildness and (their) duration. If he does not break them, he is not released from Karmic bondage, and even after a long time that person does not obtain Liberation.

इय कम्मबंधणाणं पयेसपयडिट्ठिदीयअणुभागं ।
जाणंतोवि ण मुंचदि मुंचदि सव्वेज्ज जदिविसुद्धो ॥ ३१० ॥

एवं कर्मबंधानां प्रदेशप्रकृतिस्थित्यनुभागम् ।
जानन्नपि न मुंचति मुंचति सर्वान् यदि विशुद्धः ॥ ३१० ॥

310. Similarly, even knowing the quantity, the nature, the duration, and intensity Karmic bondage (the soul) is not liberated. If (it) becomes pure, it frees itself from all (Karmas).

Commentary.

Here is a refutation of the view that a soul which is aware of its Karmic bondage can be liberated by the mere knowledge of it. Unless one makes efforts for Liberation, he cannot be liberated, just as a person in shackles cannot be freed from his bondage merely

by knowing that he is in bondage. He must, in order to be free, adopt measures for breaking off the shackles. Right conduct is indispensible to right belief and right knowledge, in the path of Liberation. Just as a person who knows the right way to ascending a hill cannot reach it, if he does not take the trouble of ascending the hill ; but if he ascends along the right path to the right point, he is sure to reach his destination, at some time, without fail. In the same manner a right believer must begin to follow the three-fold path of Liberation which is in one word called Self-absorption,

जह बंधे चिन्तंतो बंधणबद्धो ण पावदि विमोक्खं ।
तह बंधे चिंतंतो जीवोवि ण पावदि विमोक्खं ॥ ३११ ॥

यथा बंधं चिंतयन् बंधनबद्धो न प्राप्नोति विमोक्षम् ।
तथा बंधं चिंतयन् जीवोऽपि न प्राप्नोति विमोक्षम् ॥ ३११ ॥

311. As one bound by shackles does not get freedom, by merely thinking of the bondage. So the soul also does not attain Liberation by merely thinking of the (Karmic) bondage.

Commentary.

A person may pay close attention to the scriptures, in which the nature of Karmic bondage is explained, but he cannot get rid of Karmas, unless he adopts self-absorption.

जह बंधे छित्तूणय बंधणबद्धो दु पावदि विमोक्खं ।
तह बंधे छित्तूणय जीवो संपावदि विमोक्खं ॥ ३१२ ॥

यथा बंधांश्छित्त्वा च बंधनबद्धस्तु प्राप्नोति विमोक्षम् ।
तथा बंधांश्छित्त्वा च जीवः प्राप्नोति विमोक्षम् ॥ ३१२ ॥

312. As one bound in shackles attains freedom after having broken the bondage, similarly the soul attains Liberation by breaking the bondage (of Karmas).

जह बंधे भित्तूणय बंधणबद्धो दु पावदि विमोक्खं ।
तह बंधे भित्तूणय जीवो संपावदि विमोक्खं ॥ ३१३ ॥

यथा बंधं भित्त्वा च बंधनबद्धस्तु प्राप्नोति विमोक्षम् ।
तथा बंधं भित्त्वा च जीवः प्राप्नोति विमोक्षम् ॥ ३१३ ॥

313. As one bound in shackles attains freedom by cutting the bondage, similarly the soul attains Liberation by cutting the bondage.

जह बंधे मुत्तूणय बंधणवद्धो दु पावदि विमोक्खं ।
तह बंधे मुत्तूणय जीवो संपावदि विमोक्खं ॥ ३१४ ॥

यथा बंधं मुक्त्वा च बंधनबद्धस्तु प्राप्नोति विमोक्षम् ।
तथा बंधं मुक्त्वा च जीवः प्राप्नोति विमोक्षम् ॥ ३१४ ॥

314. As one bound in shackles attains freedom by throwing aside the bondage, so the soul attains Liberation by throwing aside the bondage.

बंधाणं च सहावं वियाणिदुं अप्पणो सहावं च ।
बंधे सु जोण रज्जदि सो कम्मविमुक्खणं कुणदि ॥ ३१५ ॥

बंधानां च स्वभावं विज्ञायात्मनः स्वभावं च ।
बंधेषु यो न रज्यते स कर्मविमोक्षणं करोति ॥ ३१५ ॥

315. And having known the nature of bondages and his own true nature, he who does not indulge in bondages, achieves Liberation from Karmas.

Commentary.

Self-analysis, self-discrimination and non-attachment are necessary for the path of Liberation. First of all, a wise man must know the true nature of soul and non-soul, the nature of Karmic bondage, and its injurious effects upon the soul, and then realise that his one-ness with his own self would bring peace, happiness and freedom.

जीवो बंधोय तहा छिज्जंति सलक्खणेहिं णियएहिं ।
पण्णाछेदणएणदु छिण्णा णाणत्तमावण्णा ॥ ३१६ ॥

जीवो बंधश्च तथा छिद्येते स्वलक्षणाभ्यां निजकाभ्याम् ।
प्रज्ञाछेदकेन तु छिन्नौ नानात्वमापन्नः ॥ ३१६ ॥

316. Thus the soul and bondage disunite, each having its own real essential nature. And they fall apart, being chiselled by the chisel of self-discrimination.

Commentary.

Material Karmas and soul are mixed together like milk and water. Their individual nature can only be discriminated by taking their differentia into consideration. Differentia of soul is pure consciousness, free from any obscurity or passionate and impure thought-activity. From real point of view it is quite pure, all-knowing, all perceiving, all powerful, all-peaceful and all-happy. The operative effects of Karmas and other physical conditions are all material. By constant practice, this self-discrimination makes the soul quite pure, peaceful, and happy like all other liberated souls.

जीवो बंधोय तहा छिज्जंति सलक्खणेहिं णियएहिं ।
बंधो छेदेदव्वो सुद्धो अप्पाय घित्तव्वो ॥ ३१७ ॥
जीवो बंधश्च तथा छिद्येते स्वलक्षणाभ्यां निजकाभ्याम् ।
बंधश्छेत्तव्यः शुद्ध आत्मा गृहीतव्यः ॥ ३१७ ॥

317. When the soul and bondage disunite each having attained its own real essential nature, the bondage should be given up; and the pure soul should be realised.

कह सो घिप्पदि अप्पा पण्णाए सो दु घिप्पदे अप्पा ।
जह पण्णाए विभत्तो तह पण्णा एव घित्तव्वो ॥ ३१८ ॥
कथं स गृह्यते आत्मा प्रज्ञया स तु गृह्यते आत्मा ।
यथा प्रज्ञया विभक्तस्तथा प्रज्ञयैव गृहीतव्यः ॥ ३१८ ॥

318. How is the soul realised? The soul is realised by self-discrimination; as by self-discrimination (they, *i.e.*, soul and bondage) are separated, so by the same self-discrimination (the soul) should be realised.

पण्णाए घित्तव्वो जो चेदा सो अहं तु णिच्छयदो ।
अवसेसा जे भावा ते मज्झपरित्ति णादव्वा ॥ ३१९ ॥

प्रज्ञया गृहीतव्यो यश्चेतयिता सोऽहं तु निश्चयतः ।
अवशेषा ये भावास्ते मम परा इति ज्ञातव्याः ॥ ३१९ ॥

319. The soul which should be realised by self-discrimination is certainly "I" from the real stand-point. Whatever thoughts remain over, they should be known to be other than "mine."

पण्णाए घित्तव्वो जो दट्ठा सो अहं तु णिच्छयदो ।
अवसेसा जे भावा ते मज्झ परेत्ति णादव्वा ॥ ३२० ॥

प्रज्ञया गृहीतव्यो यो दृष्टा सोऽहं तु निश्चयतः ।
अवशेषा ये भावास्ते मम परा इति ज्ञातव्याः ॥ ३२० ॥

320. The seer which should be realised by self-discrimination, is certainly "I" from the real point of view. Whatever thoughts remain over, they should be known to be other than "mine."

पण्णाए घित्तव्वो जो णादा सो अहं तु णिच्छयदो ।
अवसेसा जे भावा ते मज्झ परेत्ति णादव्वा ॥ ३२१ ॥

प्रज्ञया गृहीतव्यो यो ज्ञाता सोऽहं तु निश्चयतः ।
अवशेषा ये भावास्ते मम परा इति ज्ञातव्याः ॥ ३२१ ॥

321. The knower which should be realised by self-discrimination is certainly "I" from the real standpoint. Whatever thoughts remain over, they should be known to be other than "mine."

Commentary.

A right knower bent upon self-realisation should contemplate that the object of self-realisation is no other than himself. "I am the pure soul," I realise myself, through my own discrimination,

for myself, alone, from my own soulness." "All other than my ownness is foreign to me." "I am I," "they are they." "I am no other," "they are not me," this meditation should continually be practised. It will result in drawing away attention from elsewhere, and in concentrating it upon the pure soul. Thus self-realisation will appear and will naturally procure self-absorption. When the pure soul will be realised, all kinds of thoughts about soul or others will disappear. The soul will sink deep into the depth of its own pure nature, where there are no wavering thoughts. Immersed in the deep and vast ocean of soul-happiness, sweet as nectar, unruffled by any waves or currents of wavering thoughts or passions, the self-absorbed soul enjoys bliss indescribable, and inconceivable.

को णाम भणिज्ज वुहो णादुं सव्वे परोदये भावे ।
मज्झमिणं तिय वयणं जाणंतो अप्पयं सुद्धं ॥ ३२२ ॥

को नाम भणेद् बुधः ज्ञात्वा सर्वान् परोदयान् भावान् ।
ममेदमिति वचनं जानन्नात्मानं शुद्धं ॥ ३२२ ॥

322. What wise man, knowing all thoughts to result from operation of non-self (*i.e.*, Karmas) and realising the pure soul, can utter the words "This is mine."

Commentary.

A wise person is fully convinced of the pure nature of his soul, and, leaving all attachments, realises his own self and attains real happiness. Although in practical conduct when dealing with others, he may say "This body is mine," "this cloth is mine," "this family is mine," "this property is mine," "these impure thoughts are mine," yet he knows that what he says is only from the practical point of view.

तेयादी अवराहे कुव्वदि जो सो ससंकिदो होदि ।
मा वज्झेऽहं केणवि चोरोत्ति जणम्मि विचरंतो ॥ ३२३ ॥

स्तेयादीनपराधान् करोति यः स शंकितो भवति ।
मा बध्ये केनापि चौर इति जने विचरन् ॥ ३२३ ॥

323. He who commits theft and other sins becomes afraid that he may not be arrested by anyone as a thief, (when) moving among the people.

जो ण कुणदि अवराहे सो णिस्संको दु जणवदे भमदि।
णवि तस्स वज्झिदुं जे चिन्ता उप्पज्जदि कयावि ॥ ३२४॥
यो न करोत्यपराधान् स निःशंकस्तु जनपदे भ्रमति।
नापि तस्य बद्धुं अहो चिन्तोत्पद्यते कदाचित् ॥ ३२४ ॥

324. He who commits no offence certainly goes about fearlessly among the people. The fear of being arrested never arises in him in any circumstances whatsoever.

एवं हि सावराहो वज्झामि अहं तु संकिदो चेदा।
जो पुण णिरावराहो णिस्संकोहं ण वज्झामि ॥ ३२५ ॥
एवं हि सापराधो बध्येऽहं तु शंकितश्चेतयिता।
यः पुनर्निरपराधो निःशंकोऽहं न बध्ये ॥ ३२५ ॥

325. Similarly, the soul, which is guilty, fears that it may be shackled but one which is not guilty has no fear of being shackled.

संसिद्धिराधसिद्धी साधिदमाराधिदं च एयट्ठो।
अवगदराधो जो खलु चेदा सो होदि अवराहो ॥ ३२६ ॥
संसिद्धिराधसिद्धिः साधितमाराधितं चैकार्थम्।
अपगतराधो यः खलु चेतयिता स भवत्यपराधः ॥ ३२६ ॥

326. Attainment (Sansiddhi); self-devotion (Rádha); accomplishment (Siddhi); achievement (Sádhitam); and devotion (Árádhitam) (are) synonymous. The soul, which is devoid of self-devotion, is certainly guilty.

Commentary.

Aparádha means without rádha or self-devotion. In common parlance Aparádha means fault or offence. From the real point of view, Shrí Kundakundácharya reduces the word to its ultimate root-meaning, making fault or offence equivalent to being devoid of devotion to the self. Real truth whether it is belief, knowledge or conduct is one, self-absorption. All else is error of one kind or the other. Our lives on earth or in heaven may be the purest and the highest. But that is of no avail. Any lapse from this condition of pure self-realisation is necessarily a fault, an Aparádha which becomes the cause of the inflow and bondage of Karmic matter. From this pure point of view, good and bad are equally undesirable, equally mundane and worthy of renunciation. The soul's safety lies in itself. Safety here does not lie in numbers. It lies in loneliness. The meditation of oneness of loneliness (Ekatva Anupreksha), has this teaching for its highest meaning. *The soul must realise its full independence by realising that it* accomplishes its aim only when, and in so far as, it is absorbed in itself. Then alone, matter is important and the non-self stands aloof, incapable of attacking the soul or attaching itself to it. Any intermission of this self-devotion is the immediate passport to the mundane wheel going on once again.

It may be noted that this position is very much like the Sánkhya account of Purusha and Prakriti. Prakriti, matter, has no power over the Purusha, soul. But as soon as the soul turns its eye towards her, she begins to dance at once, and by making the soul identify itself with her, draws it into the witching toils of her insinuating grace and thus makes it wander in Samsára. But the distinction is this. The Purusha in Sánkhya is never the doer. Its role is passive. It is fatal. It is born of Aviveka, indiscrimination. The Purusha never in any way draws Prakriti to it. It, for ever, remains separate from Prakriti. The union is only apparent and a child of indiscrimination. In Jainism the soul is the doer, the responsible creator of its own thought-activity, which actually draws matter to inflow into the soul and become assimilated with it by the presence and operation of the passions and of feelings of love, hatred, etc. The Liberation from Karmic matter is also a deliberate act of the soul itself. There is no automatic Liberation, like the automatic stoppage of the dancing Prakriti when the Purusha withdraws his fascinated eye from its fatal loveliness.

पडिकमणं पड़िसरणं परिहरणं धारणा णियत्तीय ।
णिंदा गरुहा सोहिय अट्ठविहो होदि विसकुंभो ॥ ३२७ ॥

प्रतिक्रमणं प्रतिसरणं परिहारो धारणा निवृत्तिश्च ।
निंदा गर्हा शुद्धिरष्टाविधो भवति विषकुंभः ॥ ३२७ ॥

327. Repentance (of sins), pursuit (of virtue), abandonment (of love etc.), fixing of the mind, and withdrawal of the mind, Self-censure, confession of faults, purity by expiation. This is the eight-faced pitcher of poison.

Commentary

In practice, all the eight acts mentioned above are very high and commendable engagements of ascetics. But for one who is bent solely on the realisation of the self, they are hindrances, and therefore like poison, because they produce bondage of good Karmas which keep the soul in Samsâra, and stand in the way of its self-realisation.

Self-absorption is that stage of advancement where the soul is entirely full of itself, and has no need of the non-self. Nor is it then possible for the non-self to intrude upon the sacred and absolute self-contentment, in which the soul is immersed in self-absorption. Thus indeed, the absence of repentance, etc., may be described as undying bliss, or as immortal nectar.

This is to remove the perverse belief that pursuit of practical conduct of saints, i.e., repentance, etc., will lead to Liberation from bondage of Karmas. Where there is any concern with any thing other than one's own soul, there is some attachment whether good or bad. That thought-activity which is not pure causes bondage of Karmas. It is only absorption with true and clear knowledge and belief in self, which can remove Karmic dirt and cause realisation of true independent happiness. In practice, for those who can not follow the rules of right conduct unblemished, repentance, etc., are no doubt like pitchers of nectar, because they relieve him of bondage of bad Karmas. But as they cause bondage of good Karmas, they are like pitchers of poison in comparison to pure self-concentration where there is no question of either practical duty or any bondage. Liberation is fixity of soul in its soulness without any

fall for ever. For a wise man who aspires for such Liberation, the path laid down by conquerors is only self-absorption or realisation of Samayasára or essence of soul as it is. All practical duties are merely auxiliary causes to direct his mind from all other things and to keep it engaged in soulness. If this fixity continues for one antar-muhúrta and the soul gains pure concentration and ascends the destructive ladder of spiritual stages, it is sure to destroy the four destructive Karmas, within an antar-muhúrta and attain the perfect position of. an omniscient or Arhat. Thus Samayasára only is the path for the goal, which is also Samayasára.

CHAPTER X.

LIBERATION.

Pure Absolute Knowledge.

दवियं जं उप्पज्जइ गुणेहिं तं तेहिं जाणसु अणण्णं ।
जह कडयादीहिं दु पज्जएहिं कणयं अणण्णमिह ॥ ३२८॥

द्रव्यं यदुत्पद्यते गुणैस्तत्तैर्जानीह्यनन्यत् ।
यथा कटकादिभिस्तु पर्यायैः कनकमनन्यदिह ॥ ३२८ ॥

328. Know that which is produced by the attributes (of a substance) to be no other than the substance. It is only a condition of gold which (is exhibited) by bangles, etc., nothing else.

जीवस्सा जीवस्स य जे परिणामा दु देसिदा सुत्ते ।
तं जीवमजीवं वा तेहि मणण्णं वियाणाहि ॥ ३२९ ॥

जीवस्याजीवस्य तु ये परिणामास्तु दर्शिताः सूत्रे ।
ते जीवमजीवं वा तैरनन्यं विजानीहि ॥ ३२९ ॥

329. Whatever modifications of the soul and of the non-soul are described in the scriptures, know them (as) soul or non-soul, and nothing else.

Commentary.

All conditions adopted by soul are possessed of soulness. Soul does not lose its attributes in any of its forms. It cannot be altered into non-soul. So non-soul modifies in non-soulness. All forms of non-soul possess all the attributes of non-soul. Non-soul can not be transformed into soul. The universe consists of two substances, soul and non-soul. Their combination is the cause of bondage or mundane existence, and their separation is Liberation. Had there been only one of the two substances, no bondage or liberation could have been possible. Soul by itself can never become impure; and all souls must therefore have been pure and perfect. If only non-soul existed in the universe, dead matter could not have any activity for bondage or liberation.

ण कुदोवि विउप्पण्णो जह्मा कज्जं ण तेण सो आदा ।
उप्पादेदि ण किंचिवि कारणमवि तेण सोहोदि ॥ ३३० ॥

न कुतश्चिदप्युत्पन्नो यस्मात्कार्यं न तेन स आत्मा ।
उत्पादयति न किंचित्कारणमपि तेन न स भवति ॥ ३३० ॥

330. Because the soul is not produced by anything whatever, therefore it is not an effect; it does not produce anything whatever, therefore it is not the cause either.

कम्मं पडुच्च कत्ता कत्तारं तह पडुच्च कम्माणि ।
उप्पज्जंतिय णियमा सिद्धी दु ण दिस्सदे अण्णा ॥ ३३१॥

कर्म प्रतीत्य कर्ता कर्तारं तथा प्रतीत्य कर्माणि ।
उत्पद्यंते नियमात्सिद्धिस्तु न दृश्यतेऽन्या ॥ ३३१ ॥

331. Except that a doer (is called so) with reference to a deed done; and a deed, with reference to a doer, no other conclusion is ascertainable.

Commentary.

The doer and deed are related to each other. Modification of a substance is called its deed, the doer of which is the same substance.

It is the established rule. A mundane soul being already engaged in and interfused with matter, the material adjunct of the soul makes possible the bondage of soul by matter. The soul's own thought-activity assists in this result; but of course, cannot be and is not the primary cause to produce the Karmic matter, which binds the soul. Primary cause of material Karmic bondage is matter and that of conscious thought-activities is the soul.

चेदा दु पयडियट्ठं उप्पज्जदि विणस्सदि ।
पयडीवि चेदयट्ठं उप्पज्जदि विणस्सदि ॥ ३३२ ॥

चेतयिता तु प्रकृत्यर्थमुत्पद्यते विनश्यति ।
प्रकृतिरपि चेतकार्थमुत्पद्यते विनश्यति ॥ ३३२ ॥

332. But the soul on account of the operation of past Karmas is born and dies. And Karmas also are produced (and) destroyed by action of soul.

एवं बंधो दुण्हंपि अण्णोण्णपच्चयाण हवे ।
अप्पणो पयडि एय संसारो तेण जायदे ॥ ३३३ ॥

एवं बंधो द्वयोरपि प्रत्ययोर्भवेत् ।
आत्मनः प्रकृतिश्च संसारस्तेन जायते ॥ ३३३ ॥

333. The bondage of the two, of the soul and the Karmas, is produced by soul and Karma each being auxiliary cause of the other. Thus is produced the Samsára, worldly wandering.

Commentary.

The impure thought-activity of the soul is the auxiliary cause of the bondage of fresh Karmas. The past Karmic operation is the auxiliary cause of new impure thought activity. Thus from bondage to bondage the deluded soul wanders in mundane existences. Soul and Karmic matter both are auxiliary causes to each other in the phenomena of mundane life.

जाएसो पयडियट्ठं चेदगो ण विमुंचदि ।
अयाणओ हवे तावं मिच्छादिट्ठी असंजदो ॥ ३३४ ॥

यावदेष प्रकृत्यर्थं चेतयिता नैव विमुंचति ।
अज्ञायको भवेत्तावन्मिथ्यादृष्टिरसंयतः ॥ ३३४ ॥

334. So long as this conscious soul does not give up the effect of Karmas, till then it remains ignorant, wrong believer and devoid of right conduct.

जदा विमुंचदे चेदा कम्मप्फलमणंतयं ।
तदा विमुत्तो हवदि जाणगो पस्सगो मुणी ॥ ३३५ ॥
यदा विमुंचति चेतयिता कर्मफलमनंतकम् ।
तदा विमुक्तो भवति ज्ञायको दर्शको मुनिः ॥ ३३५ ॥

335. When the soul gives up (attachment to) the infinite forms of the fruition of Karmas, then the knowing and the believing ascetic becomes liberated.

Commentary.

A right believing and right knowing ascetic gives up all attachment to all kinds of Karmic fruits and is contented with his own soul's pure peace and happiness. He begins to free himself from Karmic bondage and he is at last liberated.

अण्णाणी कम्मफलं पयडिसहावट्ठिदो दु वेदेदि ।
णाणी पुण कम्मफलं जाणदि उदिदं ण वेदेदि ॥ ३३६ ॥

अज्ञानी कर्मफलं प्रकृतिस्वभावस्थितस्तु वेदयते ।
ज्ञानी पुनः कर्मफलं जानाति उदितं न वेदयते ॥ ३३६ ॥

336. The ignorant engrossed in the various forms (of operative Karmas) certainly enjoys the fruit of Karmas. While the knower (merely) knows fruition of Karmas, but is not affected by the operative (Karmas).

Commentary.

A wise person suffering from disease knows it to be due to some outward cause of his carelessness and inward cause of his

pain-feeling Karma. He calmly uses medicine for it and tries to be cured, and feels no worry. Similarly a right knower calmly bears the effects of Karmas and is not affected by them.

जो पुण णिरावराहो चेदा णिस्संकिदो दु सो होदि ।
आराहणाय णिच्चं वट्टदि अहमिदि वियाणंतो ॥ ३३७ ॥

यः पुनर्निरपराधश्चेतयिता निःशंकितस्तु स भवति ।
आराधनया नित्यं वर्त्तते अहमिति विजानन् ॥ ३३७ ॥

337. Again the faultless soul, remains fearless. Realising the "I" it is ever engrossed in self-devotion,

Commentary.

A right-believing, and therefore faultless person, is brave and has no fear of being destroyed or injured. He is ever engaged in self-devotion and meditates that "I am the pure, peaceful, happy soul." He attains self-realisation.

ण मुयदि पयडिमभव्वो सुट्ठुवि अज्झाइदूण सत्थाणि ।
गुडदुद्धंपि पिवंता ण पण्णया णिव्विसा होंति ॥ ३३८ ॥

न मुंचति प्रकृतिमभव्यः सुष्ठ्वपि अधीत्य शास्त्राणि ।
गुडदुग्धमपि पिबन्तो न पन्नगा निर्विषा भवंति ॥ ३३८ ॥

338. The soul incapable of Liberation, even after having read the scriptures, does not give up Karmas. Serpents may drink sugar and milk, but they do not thereby become poisonless.

णिव्वेदसमावण्णो णाणी कम्मफलं वियाणादि ।
महुरं कडुवं बहुविहमवेदको तेण पण्णत्तो ॥ ३३९ ॥

निर्वेदसमापन्नो ज्ञानी कर्मफलं विजानाति ।
मधुरं कटुकं बहुविधमवेदको तेन प्रज्ञप्तः ॥ ३३९ ॥

339. Fixed in non-attachment, the knower knows the fruition of Karmas, sweet, bitter, of many kinds. He is therefore described as non-affected.

Commentary.

Just as the director of a drama is not affected by the parts the actors play, similarly the true believer sees the drama of life, but is not affected thereby.

णवि कुव्वदि णवि वेददि णाणी कम्माइं बहु पयाराइं ।
जाणदि पुण कम्मफलं बंधं पुण्णं च पावं च ॥ ३४० ॥

नापि करोति नापि वेदयते ज्ञानी कर्माणि बहुप्रकाराणि ।
जानाति पुनः कर्मफलं बंधं पुण्यं च पापं च ॥ ३४० ॥

340. The knower neither performs nor feels the Karmas of many kinds, but knows the fruition of Karmas, their bondage, merits and demerits.

दिट्ठी सयंपि णाणं अकारयं तह अवेदयं चेव ।
जाणदिय बंधमोक्खं कम्मुदयं णिज्जरं चेव ॥ ३४१ ॥

दृष्टिः स्वयमपि ज्ञानमकारकं तथाऽवेदकं चैव ।
जानाति च बंधमोक्षं कर्मोदयं निर्जरां चैव ॥ ३४१ ॥

341. The eye itself is neither the cause nor the perceiver. Knowledge also knows Bondage, Liberation, Operation, and the shedding of Karmas.

CHAPTER XI.

Samayasara.

लोगस्स कुणदि विण्हू सुरणारयतिरियमाणुसे सत्ते ।
समणाणंपिय अप्पा जदि कुव्वदि छव्विहे काए ॥ ३४२ ॥

लोकस्य करोति विष्णुः सुरनरकतिर्यङ्मानुषान् सत्त्वान् ।
श्रमणानामप्यात्मा यदि करोति षड्विधान् कायान् ॥ ३४२ ॥

लोगसमणाणमेवं सिद्धंतं पडि ण दिस्सदि विसेसो ।
लोगस्स कुणदि विण्हू समणाणं अप्पओ कुणदि ॥ ३४३ ॥

लोकश्रमणानामेवं सिद्धांतं प्रति न दृश्यते विशेषः ।
लोकस्य करोति विष्णुः श्रमणानामप्यात्मा करोति ॥ ३४३ ॥

एवं ण कोवि मुक्खो दीसइ दुण्हंपि समण लोयाणं ।
णिच्चं कुव्वंताणं सदेव मणुआसुरे लोगे ॥ ३४४ ॥

एवं न कोऽपि मोक्षो दृश्यते लोकश्रमणानां द्वयेषाम् ।
नित्यं कुर्वतां सदेवमनुजासुरसहिते लोके ॥ ३४४ ॥

342-344. In the opinion of some people Vishnu creates celestial, hellish, sub-human and human beings; if in the (opinion of) Shramanas (Jaina ascetics), also, the soul produces the 6 kinds of bodies (earth, air, fire, water, vegetable, and mobile); then there seems to be no distinction between those people and Shramanas. For the people, Vishnu creates, and for the Shramanas the soul creates. Thus there seems no Liberation whatsoever for any of the two, the Shramanas and the people, ever creating in this world men and celestials.

Commentary.

Even saints who consider the soul to be the doer of Karmas and their enjoyer, from real point of view, are perverse believers like the people, who believe that God, a personal supreme being creates mundane souls, and make them act as he desires. A God who indulges in such activities cannot be free from Karmic bondage To the right believer the pure Soul is God, quite pure and absorbed in its own nature of pure consciousness and bliss and does not create even in himself any foreign thought-activity whatsoever.

ववहारभासिदेण दु परदव्वं मम भणंति विदिदत्था ।
जाणंति णिच्छयेण दु णय इह परमाणुमित्त मम किंचि ॥३४५॥

व्यवहारभाषितेन तु परद्रव्यं मम भणंत्यविदितार्थाः ।
जानंति निश्चयेन तु नचेह परमाणुमात्रमपि किञ्चित्॥ ३४५ ॥

जह कोवि णरो जंपदि अह्माणं गामविसयपुररट्ठं ।
णय होंति ताणि तस्स दु भणदिय मोहेण सो अप्पा ॥ ३४६ ॥

यथा कोऽपि नरो जल्पति अस्माकं ग्रामविषयपुरराष्ट्रम् ।
न च भवंति तस्य तानि तु भणति च मोहेन स आत्मा॥ ३४६॥

एमेव मिच्छदिट्ठी णाणी णिस्संसयं हवदि एसो ।
जो परदव्वं मम इदि जाणंतो अप्पयं कुणदि ॥ ३४७ ॥

एवमेव मिथ्यादृष्टिर्ज्ञानी निस्संशयं भवत्येषः ।
यः परद्रव्यं ममेति जानन्नात्मानं करोति ॥ ३४७ ॥

तह्मा ण मेति णच्चा दोह्नं एदाण कत्ति ववसाओ ।
परदव्वे जाणंतो जाणे जो दिट्ठिरहिदाणं ॥ ३४८ ॥

तस्मान्न मे इति ज्ञात्वा द्वयेषामप्येतेषां कर्तृव्यवसायम् ।
परद्रव्ये जानन् जानीयाद्दृष्टिरहितानाम् ॥ ३४८ ॥

345-348. The Knowers of the principles say—From the practical point of view the non-self substance is mine. But they know, that from the real stand point, even an atom in this world is not mine. As a man may say "the village, country, town, kingdom is mine." But they are not his (really) and the soul says so in delusion. Similarly the knower who thinking that the non-self is his, makes it his own undoubtedly becomes a wrong-believer. Therefore thus knowing (that the non-self) is not mine, the belief of both these (the people and the Jain ascetics) that the soul creates the non-self substance should be known to be of those devoid of right-belief.

Commentary.

Neither any personal God nor any soul can create any other soul or non-soul. A soul is neither the primary nor the auxiliary cause of any action in another substance, from the real point of view. It is full of consciousness, without any motive or desire for any foreign activity whatsoever. A different belief is perversity.

केहिं चिदु पज्जयेहिं विणस्सदे णेव केहिं चिदु जीवो ।
जह्मा तह्मा कुव्वदि सो वा अण्णो व णेयंतो ॥ ३४९ ॥
केश्चित्पर्यायैर्विनश्यति नैव केश्चित्तु जीवः ।
यस्मात्तस्मात्करोति स वा अन्यो वा नैकान्तः ॥ ३४९ ॥

349. It is from the point of view of some modifications and not from others that the soul is destroyed. Therefore there is no Ekanta, one-sided view, that one soul acts, and not another.

Commentary.

The soul is both eternal and temporary. A substance is eternal, when viewed from the point of change of condition from a human to a celestial being, it may be called changing.

केहिं चिदु पज्जयेहिं विणस्सदे णेव केहिंचिदु जीवो ।
जह्मा तह्मा वेददि सोवा अण्णो व णेयंतो ॥ ३५० ॥
केश्चित्पर्यायैर्विनश्यति नैव केश्चित्तु जीवः ।
यस्मात्तस्माद्वेदयति स वा अन्यो वा नैकान्तः ॥ ३५० ॥

350. It is from the view-point of some modifications and not from others that the soul is destroyed. Therefore the same soul enjoys (the fruit of Karmas) or another (enjoys) there is no Ekánta, one-sided view, that one soul feels and not another.

Commentary.

Every substance has the capacity of rise, decay, and permanence. So has the soul. Take the case of a soul transformed from the life of a man to that of a celestial. From the substantive point

the same soul assumed both these conditions but from the point of view of change of modifications, the life conditions of a soul in man are different from those in the celestial state.

जो चेव कुणदि सोचेव वेदको जस्स एस सिद्धंतो ।
सो जीवो णादव्वो मिच्छादिट्ठी अणारिहदो ॥ ३५१ ॥

य एव करोति स एव वेदको यस्यैष सिद्धान्तः ।
स जीवो ज्ञातव्यो मिथ्यादृष्टिरनार्हतः ॥ ३५१ ॥

351. Know that person to be of perverse belief and not of the Arhat (faith), who thinks that the self-same person who performs an action must have the effect (of that action).

अण्णो करेदि अण्णो परिभुंजदि जस्स एस सिद्धंतो ।
सो जीवो णादव्वो मिच्छादिट्ठी अणारिहदो ॥ ३५२ ॥

अन्यः करोत्यन्यः परिभुंक्ते यस्य एष सिद्धांतः ।
स जीवो ज्ञातव्यो मिथ्यादृष्टिरनार्हतः ॥ ३५२ ॥

352. One performs, and another suffers or enjoys (the effect of that action). He who believes thus should be known as a wrong-believer, and not of the Arhat (faith).

Commentary.

Some persons believe the soul to be transient; and others say that it is unchangeable. Both views as absolute are wrong. Under such belief, no one will strive for freedom. Thought of impermanence will make a man hopeless. The impossibility of change will make one irresponsible. Both views are correct from their respective points.

मिच्छत्ता जदि पयडी मिच्छादिट्ठी करेदि अप्पाणं ।
तह्मा अचेदणा दे पयडी णणु कारगो पत्ता ॥ ३५३ ॥

मिथ्यात्वं यदि प्रकृतिर्मिथ्यादृष्टिं करोत्यात्मानम् ।
तस्मादचेतना ते प्रकृतिर्ननु कारकः प्राप्तः ॥ ३५३ ॥

353. If the right-belief-deluding Karma makes a soul a wrong believer, then the unconscious Karmic matter, according to thee, will certainly become the doer.

सम्मत्ता जदि पयड़ी सम्मादिट्ठी करेदि अप्पाणं ।
तह्मा अचेदणा दे पयड़ी णणु कारगो पत्ता ॥ ३५४ ॥

सम्यक्त्वं यदि प्रकृतिः सम्यग्दृष्टिं करोत्यात्मानम् ।
तस्मादचेतना ते प्रकृतिर्ननु कारकः प्राप्तः ॥ ३५४ ॥

354. If right-belief-deluding Karma or right-belief-clouded-with-slight-wrong-belief (Karma) makes the soul a slightly-faulty-right-believer, then the unconscious Karmic matter, according to thee, will certainly become the doer.

Commentary.

If the soul be taken as quite inactive, and the impure activity of the soul be ascribed to change effected by material Karmas, then matter will be the active cause like a conscious being. This is impossible. No one can cause any substance to modify if it has not the capacity of modification.

अहवा एसो जीवो पोग्गलदव्वस्स कुणदि मिच्छत्तं ।
तह्मा पोग्गलदव्वं मिच्छादिट्ठी ण पुण जीवो ॥ ३५५ ॥

अथवैषः जीवः पुद्गलद्रव्यस्य करोति मिथ्यात्वम् ।
तस्मात्पुद्गलद्रव्यं मिथ्यादृष्टिर्न पुनर्जीवः ॥ ३५५ ॥

355. Or (if) this soul causes wrong belief in material substance, then the material substance (will become) a wrong believer and not the soul.

अह जीवो पयडी विय पोग्गलदव्वं कुणंति मिच्छत्तं ।
तह्मा दोहिकदत्तं दोह्णिवि भुंजंति तस्स फलं ॥ ३५६ ॥

अथ जीवः प्रकृतिरपि पुद्गलद्रव्यं कुरुते मिथ्यात्वम् ।
तस्माद्द्वाभ्यां कृतं द्वावपि भुञ्जाते तस्य फलम् ॥ ३५६ ॥

356. Or if the soul and Prakriti (Karmic matter) cause matter-substance to be wrong belief, then being produced by the two, both of them will bear the fruit of it.

Commentary.

The proposition that soul and Karmic matter combined cause matter-substance to turn into wrong belief, is also untenable. The reason is that matter by its very nature of inertness is incapable of suffering any consequence, sinful or meritorious.

अह ण पयडी ण जीवो पोग्गलदव्वं करेदि मिच्छत्तं ।
तह्मा पोग्गलदव्वं मिच्छत्तं तंतु ण हु मिच्छा ॥ ३५७ ॥

अथ न प्रकृतिर्न च जीवः पुद्गलद्रव्यं करोति मिथ्यात्वम् ।
तस्मात्पुद्गलद्रव्यं मिथ्यात्वं तत्तु न खलु मिथ्या ॥ ३५७ ॥

357. Neither Prakriti (Matter) nor soul causes the material substance to be wrong belief. Is it not certainly wrong that material substance is wrong belief ?

Commentary.

Again, if one propounds the theory that neither soul nor Karma makes a matter substance to be modified into wrong belief, his previous proposition that matter alone is wrong belief is refuted.

Wrong belief here means the thought-activity which is the auxiliary cause of Karmic matter being bound with the soul. From the point of view of the soul, the primary cause of wrong belief is the soul itself, *i.e.*, its thought activity and the auxiliary cause is matter. But from the material point of view, the bondage which we call wrong belief is primarily matter and the soul's thought activity is only its auxiliary cause.

कम्मेहिंदु अण्णाणी किज्जदि णाणी तहेव कम्मेहिं ।
कम्मेहिं सुवाविज्जदि जग्गाविज्जदि तहेव कम्मेहिं ॥ ३५८ ॥

कर्मभिस्तु अज्ञानी क्रियते ज्ञानी तथैव कर्मभिः ।
कर्मभिः स्वाप्यते जागर्यते तथैव कर्मभिः ॥ ३५८ ॥

कम्मेहिं सुहाविज्जदि दुक्खाविज्जदि तहेव कम्मेहिं ।
कम्मेहिंय मिच्छत्तं णिज्जदिय असंजयं चेव ॥ १५९ ॥
कर्मभिः सुखीक्रियते दुःखीक्रियते च कर्मभिः ।
कर्मभिश्च मिथ्यात्वं नीयते नीयतेऽसंयमं चैव ॥ १५९ ॥
कम्मेहिं भमाडिज्जदि उड्ढमहं चावि तिरियलोयम्मि ।
कम्मेहिं चेव किज्जदि सुहासुहं जेत्तियं किंचि ॥ १६० ॥
कर्मभिर्भ्राम्यते ऊर्द्ध्वमधश्चापि तिर्यग्लोकं च ।
कर्मभिश्चैव क्रियते शुभाशुभं यावत्किञ्चित् ॥ १६० ॥
जह्मा कम्मं कुव्वदि कम्मं देदित्ति हरदि जं किंचि ।
तह्मा सव्वे जीवा अकारया हुंति आवण्णा ॥ १६१ ॥
यस्मात् कर्म करोति कर्म ददाति कर्म हरतीति किञ्चित् ।
तस्मात्तु सर्वे जीवा अकारका भवन्त्यापन्नः ॥ १६१ ॥

358-361. And (if) by Karmas, (the soul) is made ignorant; and also (is made) the knower by the Karmas, (and) it is caused to sleep by the Karmas, and also it is awakened by the Karmas. By the Karmas (the soul) is made happy, and similarly by the Karmas (it) is made miserable. And by the Karmas only, (it) is brought to wrong-belief, and also to Vowlessness. By the Karmas (it) is made to wander in the upper, lower, and also in the middle universe, and also by the Karmas is caused all good or bad whatever. The Karma does, the Karma gives and takes away anything whatsoever; then all souls will become actionless.

Commentary.

According to the Sânkhya system souls are inactive, and Prakriti only is the active agent. The truth, however, is that an impure soul invites impure thought activity. The operation of material Karmas is merely an auxiliary cause. An inactive soul

can never be responsible for any action and can never enjoy the fruit of its action.

पुरुसिच्छियाहिलासी इच्छी कम्मं च पुरिसमहिलसदि ।
एसा आयरियपरंपरागदा एरिसी दु सुदी ॥ ३६२ ॥

पुरुषःस्त्र्यभिलाषी स्त्रीकर्म च पुरुषमभिलषति ।
एषाचार्यपरंपरागतेदृशी श्रुतिः ॥ ३६२ ॥

तह्मा ण कोवि जीवो अवह्मयारी दु तुह्म मुवदेसे ।
जह्मा कम्मं चेवहि कम्मं अहिलसदि जं भणियं ॥ ३६३ ॥

तस्मान्न कोऽपि जीवोऽब्रह्मचारी युष्माकमुपदेशम् ।
यस्मात्कर्मैव हि कर्माभिलषतीति यद्भणितम् ॥ ३६३ ॥

362-363. If the ancient scriptual teachings of the Ácháryás be that male Karma desires woman, and the woman-Karma desires man, then no soul whatsoever will become unchaste, according to thy teaching, because as has been said (above) material Karma by itself desires material Karma.

Commentary.

If the soul be taken as quite inactive and a substance without nature of change ability, then no soul will ever be guilty of unchastity. Only matter will be responsible. This is quite absurd. Under this view, there is no place for Ethics.

जह्मा घादेदि परं परेण घादिज्जदेदि सापयडी ।
एदेणच्छेणदु किर भएणदि परघादणामेत्ति ॥ ३६४ ॥

यस्माद्धंति परं परेण हन्यते च सा प्रकृतिः ।
एतेनार्थेन भण्यते परघातं नामेति ॥ ३६४ ॥

364. The Prakriti of Karma destroys another, and is destroyed by another. It is in this sense that Parghâta Nama (Karma) is described.

तह्मा ण कोवि जीवो उवघादगो अत्थि तुह्म उवदेसे ।
जह्मा कम्मं चेवहि कम्मं घादेदि जं भणियं ॥ ३६५ ॥

तस्मान्न कोऽपि जीव उपघातको युष्माकमुपदेशे ।
यस्मात्कर्मैव हि कर्म हन्तीति भणितम् ॥ ३६५ ॥

365. Then no soul whatsoever is the killer, according to thy teaching, because the material Karma itself, as said above, destroys the material Karma.

Commentary.

If the one-sided view that only Karmic matter destroys other Karmic matter, be propounded, then no soul will be responsible for the sin of causing injury to any other being. All souls will be non-killers and non-killed. The doctrine of non-injury will become nugatory.

एवं संखुवदेसं जेदु परूर्विति एरिसं समणा ।
तेसिं पयडी कुव्वदि अप्पा य अकारया सव्वे ॥ ३६६ ॥

एवं सांख्योपदेशं ये तु प्ररूपयन्तीदृशं श्रमणाः ।
तेषां प्रकृतिः करोत्यात्मानश्चाकारकाः सर्वे ॥ ३६६ ॥

366. Thus if any Jain ascetics propounded, like this the Sánkhya teaching, (then) according to them, the material Karma only is active, and all the souls are non-active.

Commentary.

In the Jaina scriptures all propositions are stated from two standpoints, real and practical. If only one of them is followed, the truth will not come out. Real point of view in Jainism says that all souls are pure, and do not cause any impurity, or any sin, or bondage or Liberation : but at the same time from a practical point of view all mundane souls are bound up with Karmic dirt and modified into their impure thought activities by the operation of Karmas. This view makes the soul responsible for its deed of injury, unchastity, etc.

अहवा मएणसि मज्झं अप्पा अप्पाण मप्पणो कुणदि ।
एसो मिच्छसहावो तुह्मं एवं भणंतस्स ॥ ३६७ ॥
अथवा मन्यसे ममात्मात्मानमात्मनः करोति ।
एष मिथ्यास्वभावस्तवैतन्मन्यमानस्य ॥ ३६७ ॥

367. Or if thou holdest " my soul causes itself by itself " thy saying this also is perverse thinking.

अप्पा णिच्चो असंखिज्जपदेसो देसिदो दु समयम्मि ।
णवि सो सक्कदि तत्तो हीणो अहियोव कादुं जे ॥ ३६८ ॥
आत्मा नित्योऽसंख्येयप्रदेशो दर्शितस्तु समये ।
नापि स शक्यते ततो हीनोऽधिकश्च कर्तुं यत् ॥ ३६८ ॥

368. In the scriptures, the soul is said to be eternal and having innumerable spatial units. And that soul is never capable of causing itself to be less or more.

जीवस्स जीवरूवं विच्छरिदो जाण लोगमित्तं हि ।
तत्तो किं सो हीणो अहियोव कदं भणसि दव्वं ॥
जीवस्य जीवस्वरूपं विस्तरतो जानीहि लोकमात्रं हि ।
ततः स किं हीनोऽधिको वा कथं करोति द्रव्यम् ॥ ३६९ ॥

369. Know the soul's own nature, from (the point of view of) expansion, to be co-extensive with the universe. How does thou say that this substance is more or less than that ?

जह जाणगोदु भावो णाणसहावेण अत्थि देदि मदं ।
तह्मा णवि अप्पा अप्पयं तु सयमप्पणो कुणदि ॥ ३७० ॥
अथ ज्ञायकस्तु भावो ज्ञानस्वभावेन मतम् ।
तस्माज्ञाप्यात्मात्मानं स्वयमात्मनः करोति ॥ ३७० ॥

370. The knowing substance exists with its knowing nature. In this view, the soul never causes (creates) the soul from itself.

Commentary.

The soul has ever been existing with its knowing nature. It is useless to say that soul causes soul. When there is no right discrimination, the soul believes itself to be the doer of impure thought-activities, but when right discrimination is attained, then the wrong belief that it is in reality the doer of impure thought-activity disappears and there arises the right belief that soul is really the doer of its own pure conscious thought-activity. An inactive soul can never be purified. The one-sided view of the Sankhya system is not correct. The soul is the doer of impure thought from the practical point of view, but it is doer of pure thought only, from the real point of view. Both views should be taken into consideration.

दंसणणाणचरित्तं किंचिवि णत्थि दु अचेदणे विसए ।
तह्मा किं घादयदे चेदयिदा तेसु विसएसु ॥ ३७१ ॥

दर्शनज्ञानचरित्रं किञ्चिदपि नास्ति त्वचेतने विषये ।
तस्मात्किं घातयति चेतयिता तेषु विषयेषु ॥ ३७१ ॥

371. There is no belief, knowledge, or conduct whatsoever in unconscious objects of senses. Therefore what does the conscious soul destroy in those sense objects.

Commentary.

Belief, etc., does not inhere in sense objects; objects being merely auxiliary causes of it. Therefore if the soul removes these sense objects, but retains its own thought-activity of attachment, etc., which is the primary cause of belief, etc., it can gain nothing by this removal of sense-objects. The word 'Ghadayade' in the Gatha implies that the belief, etc., here mean wrong belief, etc.

दंसणणाणचरित्तं किंचिवि णत्थि दु अचेदणे कम्मे ।
तह्मा किं घादयदे चेदयिदा तेसु कम्मेसु ॥ ३७२ ॥

दर्शनज्ञानचरित्रं किञ्चिदपि नास्ति त्वचेतने कर्मणि ।
तस्मात्किं घातयति चेतयिता तेषु कर्मसु ॥ ३७२ ॥

372. There is no belief, knowledge or conduct whatsoever in the unconscious matter of Karmas; therefore what does the conscious soul destroy in those Karmas.

दंसणणाणचरित्तं किंचिवि णत्थि दु अचेदणे काये।
तह्मा किं घादयदे चेदयिदा तेसु कायेसु ॥ ३७३ ॥
दर्शनज्ञानचरित्रं किञ्चिदपि नास्ति त्वचेतने काये।
तस्मात् किं घातयति चेतयिता तेषु कायेषु ॥ ३७३ ॥

373. There is no belief, knowledge (or) conduct whatsoever in the unconscious body; therefore what does the conscious soul destroy in those bodies.

णाणस्स दंसणस्स य भणिदो घादो तहा चरित्तस्स।
णवि तह्मि कोऽवि पुग्गलदव्वे घादो दु णिद्दिट्ठो ॥ ३७४ ॥
ज्ञानस्य दर्शनस्य भणितो घातस्तथा चारित्रस्य।
नापि तत्र कोऽपि पुद्गलद्रव्यस्य घातो निर्दिष्टः ॥ ३७४ ॥

374. And destruction is enjoined of (wrong) belief, (wrong) knowledge and (wrong) conduct; but the destruction of any kind of the above said material things is never enjoined.

Commentary.

A mere withdrawal from sense-gratification is not renunciation. Outward objects are not the primary causes of attachment, or of wrong belief, wrong knowledge and wrong conduct. They are mere auxiliary causes.

जीवस्स जे गुणा केई णत्थि ते खलु परेसु दव्वेसु।
तह्मा सम्मादिट्ठिस्स णत्थि रागो दु विसएसु ॥ ३७५ ॥
जीवस्य ये गुणाः केचिन्न सन्ति खलु ते परेषु द्रव्येषु।
तस्मात्सम्यग्दृष्टेर्नास्ति रागस्तु विषयेषु ॥ ३७५ ॥

375. Whatever attributes are peculiar to the soul, they certainly are not found in the non-soul substances. Therefore in the right believer, there is no attraction for the sense-objects.

Commentary.

Sense-objects are material. They do not possess consciousness. Indifference and non-attachment to them is Renunciation. One is

not required to destroy his body, or any of his sense-organs, or any sense-object.

रागो दोसो मोहो जीवस्सेदु अगाणा परिणामा ।
एदेण कारणेण दु सद्दादिसु णत्थि रागादि ॥ ३७६ ॥

रागो द्वेषो मोहो जीवस्यैव चानन्यपरिणामाः ।
एतेन कारणेन तु शब्दादिषु न सन्ति रागादयः ॥ ३७६ ॥

376. Love, hatred, delusion are certainly the soul's own thought-activities (from the impure real point of view). For this reason, really there is no attachment, etc., in sound and other (sense-objects).

Commentary.

By renunciation of sense-objects only, without renunciation of internal attachment for them, the cause of bondage is not removed and the path of Liberation is not acquired.

अण्णदवियेण अण्णदवियस्स णो कीरदे गुणविघादो ।
तह्मा दु सव्वदव्वा उप्पज्जंते सहावेण ॥ ३७७ ॥

अन्यद्रव्येणान्यद्रव्यस्य न क्रियते गुणविघातः ।
तस्मात्तु सर्वद्रव्याण्युत्पद्यन्ते स्वभावेन ॥ ३७७ ॥

377. By one substance the destruction (or creation) of the attributes of quite another substance is never caused. Therefore indeed all substances are produced by their own peculiar nature.

Commentary.

Creation and destruction only mean the change of condition of a substance. The primary attributes are not destroyed, and no fresh ones are created in any substance. Any other substance is merely an auxiliary cause for creation and destruction of any condition of another substance, but it cannot create any new attribute in another substance nor destroy any attribute of another. Therefore a person who wants to purify himself must rectify his own thought-activity. If he thinks that outward objects like women, wealth, lands, clothes, ornaments, etc., are causes of his impure thought-activity and thus by their removal only he will become

pure, this view is not altogether correct. If internal attachment, etc., are not removed, this renunciation merely will not stop the advent of Karmic matter. Internal attachment and external possession should both be discarded. If internal attachment is removed no inclination for external objects remains.

जह सिप्पिओ दु कम्मं कुव्वदि ण य सोदु तम्मओ होदि ।
तह जीवोवि य कम्मं कुव्वदि ण य तम्मओ होदि ॥ ३७८ ॥

यथा शिल्पिकस्तु कर्म करोति न च स तु तन्मयो भवति ।
तथा जीवोऽपि च कर्म करोति न च तन्मयो भवति ॥ ३७८ ॥

378. And as the artisan performs a job, but does not become identified with it; similarly soul also does the Karmas, but does not become identified with them.

जह सिप्पिओ दु करणेहिं कुव्वदि ण य सोदु तम्मओ होदि ।
तह जीवो करणेहिं कुव्वदि ण य तम्मओ होदि ॥ ३७९ ॥

यथा शिल्पिकः करणैः करोति न स तु तन्मयो भवति ।
तथा जीवः करणैः करोति न च तन्मयो भवति ॥ ३७९ ॥

379. And as the artisan works with his organs of action, hand, etc., but he does not become identified with them, so soul does the Karmas with its organ of action (*i.e.*, mind, body and speech) but does not become identified with them.

जह सिप्पिओ करणाणि गिह्णदि ण य सो दु तम्मओ होदि ।
तह जीवो करणाणि य गिह्णदि ण य तम्मओ होदि ॥ ३८० ॥

यथा शिल्पिकस्तु करणानि गृह्णाति न स तु तन्मयो भवति ।
तथा जीवः करणानि च गृह्णाति न च तन्मयो भवति ॥ ३८० ॥

380. As the artisan holds the instruments, but he does not become identified with them; so the soul also adopts the means, but does not become identified with them.

जह सिप्पिओ कम्मफलं भुंजदि णय सोदु तम्मओ होदि ।
तह जीवो कम्मफलं भुंजदि णय सोवि तम्मओ होदि ॥३८१॥

यथा शिल्पिकः कर्मफलं भुंक्ते न च स तु तन्मयो भवति ।
तथा जीवः कर्मफलं भुंक्ते नच तन्मयो भवति ॥ ३८१ ॥

381. As the artisan enjoys the proceeds of his job, but he does not become identified with them, so the soul enjoys the fruit of its Karmas but never becomes identified with them.

एवं ववहारस्स दु वत्तव्वं दंसणं समासेण ।
सुणु णिच्छयस्स वयणं परिणामकदं तु जं होदि ॥ ३८२ ॥

एवं व्यवहारस्य तु वक्तव्यं दर्शनं समासेन ।
श्रृणु निश्चयस्य वचनं परिणामकृतं तु यद्भवति ॥ ३८२ ॥

382. Thus then should the doctrine of the practical standpoint be shortly defined. Listen to the description of the real standpoint, which deals with the thought-activity (of the soul itself).

Commentary.

Gathas 378 to 382 contain a desertation on the practical point of view. As a goldsmith makes an ornament with his hands and other instruments, and enjoys the wages, which he gets for his job, in the same way the soul binds Karmas with its activities of mind, body, and speech, and other outward occupations and reaps the fruit as pleasure or pain. This is from the practical standpoint, because really the soul in the goldsmith, the conscious agent, is different from the ornament, from his hands and from his instruments, and from his earnings. The goldsmith is only doer of his own thought-activity of making ornaments and of using instrument and is the enjoyer of the satisfaction which he feels on gaining his wages. Similarly the soul from the impure real point of view is doer of his own impure thought-activity in doing actions and using mind, body, and words, and performing other occupations and is the enjoyer of impure thoughts such as "I am satisfied, etc." Thus one substance is only an auxiliary cause of modifications in another.

जह सिप्पिओ दु चिट्ठं कुव्वदि हवदिय तहा अणण्णो सो।
तह जीवोवि य कम्मं कुव्वदि हवदि य अणण्णो सो ॥३८३॥

यथा शिल्पिकस्तु चेष्टां करोति भवति च तथानन्यस्तस्याः।
तथा जीवोऽपि च कर्म करोति भवति चानन्यस्तस्मात् ॥ ३८३ ॥

383. As an artisan makes a resolution and becomes one with it, so also the soul performs Karma and becomes one with it.

जह चिट्ठं कुव्वंतो दु सिप्पिओ णिच्च दुक्खिदो होदि।
तत्तोसेय अणण्णो तह चेट्ठंतो दुही जीवो ॥ ३८४ ॥

यथा चेष्टां कुर्वाणस्तु शिल्पिको नित्यदुःखितो भवति।
तस्माच्च स्यादनन्यस्तथा चेष्टमानो दुःखी जीवः ॥ ३८४ ॥

384. And as the artisan making the resolution is constantly bothered by it, and becomes one with that botheration, so the soul involved in impure thought-activity is miserable.

Commentary.

This is from the impure real standpoint.

जह सेटिया दु ण परस्स सेटिया सेटिया य सा होदि।
तह जाणगो दु ण परस्स जाणगो जाणगो सोदु ॥ ३८५ ॥

यथा सेटिका तु न परस्य सेटिका सेटिका च सा भवति।
तथा ज्ञायकस्तु न परस्य ज्ञायको ज्ञायकः स तु ॥ ३८५ ॥

385. As chalk is not the other (*i.e.*, the wall) and as chalk remains chalk itself, so also the knower does not (become) the other (*i. e.*, the thing known); but the knower remains the knower.

जह सेटिया दु ण परस्स सेटिया सेटिया य सा होदि।
तह पस्सगो दु ण परस्स पस्सगो पस्सगो सोदु ॥ ३८६ ॥

यथा सेटिका तु न परस्य सेटिका सेटिका च स भवति।
तथा दर्शकस्तु न परस्य दर्शको दर्शकः स तु ॥ १८६ ॥

386. And as chalk is not the other (the wall); and as chalk remains chalk itself; so also the conater does not (become) the other (*i. e.*, the thing conated) but the conater remains the conater.

जह सेटिया दु ण परस्स सेटिया सेटिया दु सा होदि।
तह संजदो दु ण परस्स संजदो संजदो सोदु ॥ ३८७ ॥
यथा सेटिका तु न परस्य सेटिका सेटिका च सा भवति।
तथा संयतस्तु न परस्य संयतः संयतः स तु ॥ १८७ ॥

387. And as chalk is not the other (the wall); and the chalk remains the chalk itself; so also the self-controlled soul does not (become) the other (*i. e.*, the things renounced), but the self controlled soul remains the self-controlled soul.

जह सेटिया दु ण परस्स सेटिया सेटिया दु सा होदि।
तह दंसणं दु ण परस्स दंसणं दंसणं तंतु ॥ ३८८ ॥
यथा सेटिका तु न परस्य सेटिका च सा भवति।
तथा दर्शनं तु न परस्य दर्शनं दर्शनं तत्तु ॥ १८८ ॥

388. And as chalk is not the other (the wall); and chalk remains chalk itself; so also belief does not become the other, (*i.e.*, the thing believed) but belief remains belief.

एवं तु णिच्छयणयस्स भासिदं णाणदंसणचरित्ते।
सुणु ववहारणयस्सय वत्तव्वं से समासेण ॥ ३८९ ॥
एवं तु निश्चयनयस्य भाषितं ज्ञानदर्शनचारित्रे।
शृणु व्यवहारनयस्य च वक्तव्यं तस्य समासेन ॥ १८९ ॥

389. Thus then from the real standpoint are described knowledge, belief (and) conduct. And listen to the discourse of the practical standpoint, in brief.

Commentary.

Gathas 385 to 389 explain that one substance on being used by another cannot lose its essence and does not become another. Illustration is given of white paint which paints the wall, still it does not lose its paintness. Neither is the wall altered into paint nor paint is modified into the wall Both retain their own respective natures. Similarly a soul conates and knows all knowables, gives up attachment for them or believes in them but neither the objects become the soul, nor the soul becomes the objects Soul remains the soul and the objects remain what they are. From real point of view knowledge, conation, belief and control are the soul's own attributes, which are inseparable from the soul.

जह परदव्वं सेटदि हु सेटिया अप्पणो सहावेण ।
तह परदव्वं जाणदि णादावि सएण भावेण ॥ ३९० ॥

यथा परद्रव्यं सेटयति खलु सेटिकात्मनः स्वभावेन ।
तथा परद्रव्यं जानाति ज्ञातापि स्वकेन भावेन ॥ ३९० ॥

390. As the chalk by its own whiteness whitens the other thing (*i. e.* the wall); so also the knower by its own nature knows the other substances.

जह परदव्वं सेटदि हु सेटिया अप्पणो सहावेण ।
तह परदव्वं पस्सदि जीवोवि सएण भावेण ॥ ३९१ ॥

यथा परद्रव्यं सेटयति खलु सेटिकात्मनः स्वभावेन ।
तथा परद्रव्यं पश्यति जीवोऽपि स्वकेन भावेन ॥ ३९१ ॥

391. As the chalk by its own nature whitens the other thing (the wall); so also the soul by its own nature conates the non-self objects.

जह परदव्वं सेटदि हु सेटिया अप्पणो सहावेण ।
तह परदव्वं विरमदि णादावि सएण भावेण ॥ ३९२ ॥

यथा परद्रव्यं सेटयति सेटिकात्मनः स्वभावेन ।
तथा परद्रव्यं विजहाति ज्ञातापि स्वकेन भावेन ॥ ३९२ ॥

392. As the chalk by its own nature whitens the other thing (the wall) so also the self-absorbed soul by its own nature renounces the non-self objects.

जह परदव्वं सेटदि हु सेटिया अप्पणो सहावेण ।
तह परदव्वं सद्दहदि सम्मादिट्ठी सहावेण ॥ ३९३ ॥

यथा परद्रव्यं सेटयति सेटिकात्मनः स्वभावेन ।
तथा परद्रव्यं श्रद्धत्ते सम्यग्दृष्टिः स्वभावेन ॥ ३९३ ॥

393. As the chalk by its own nature whitens the other thing (the wall); so (also) the right believer by its own nature believes the other substances.

एसो ववहारस्स दु विणिच्छओ णाणदंसणचरित्ते ।
भणिदो अण्णेसु वि पज्जएसु एमेव णादव्वो ॥ ३९४ ॥

एषः व्यवहारस्य तु विनिश्चयो ज्ञानदर्शनचरित्रे ।
भणितोऽन्येष्वपि पर्यायेषु एवमेव ज्ञातव्यः ॥ ३९४ ॥

394. Thus then the reality of the practical (stand-point) with regard to knowledge, belief (and) conduct is described. Similarly also the other conditions should be known.

Commentary.

Gathas 390 to 394 declare that as from a practical view point it is said that chalk whitens the wall, so it is said that the soul knows, conates, believes and renounces other substances. Really the soul knows, conates, believes itself and is self-controlled in itself.

कम्मं जं पुव्वकयं सुहासुहमणेयवित्थरविसेसं ।
तत्तो णियत्तदे अप्पयं तु जो सो पडिक्कमणं ॥ ३९५ ॥

कर्म यत्पूर्वकृतं शुभाशुभमनेकविस्तरविशेषम् ।
तस्मान्निवर्तयत्यात्मानं तु यः स प्रतिक्रमणम् ॥ ३९५ ॥

395. And he, who releases himself from the Karmas, good or bad, of many kinds of degrees which have been done in the past, that soul itself is real repentance.

Commentary.

Repentance is of two kinds. Practical and real. Practical repentance is to recite some passages with the thought that whatever deeds were done in the past in transgression of a vow may become ineffectual, *i. e.*, the demeritorious Karmas as previously bound may be removed. Real repentance is non-attachment to all good or bad Karmas bound in the past, and to be fixed in self-absorption. The former is good thought-activity which is cause of bondage of meritorious Karmas, while the latter is the soul's own pure thought-activity.

कम्मं जं सुहमसुहं जह्मिय भावेण वज्झदि भविस्सं।
तत्तो णियत्तदे जो सो पच्चक्खाणं हवे चेदा ॥ ३९६ ॥

कर्म यच्छुभमशुभं यस्मिंश्च भावे बध्यते भविष्यत्।
तस्मान्निवर्तते यः स प्रत्याख्यानं भवति चेतयिता ॥ ३९६ ॥

396. By whatever thought-activity those Karmas good (or) bad may be bound in the future ; the soul which releases itself from that (thought-activity) is the real renunciation.

Commentary.

Renunciation is also of two kinds: (1) practical, (2) real. Practical renunciation is to make vows of renouncing some objects for the future, while real renunciation is to give up all attachment with those thought-activities which are likely to be the cause of bondage of good or bad Karmas in future and to become self-absorbed.

जं सुहमसुहमुदिण्णं संपडिय अणेयवित्थरविसेसं।
तं दोसं जो चेददि स खलु आलोयणं चेदा ॥ ३९७ ॥

यच्छुभमशुभमुदीर्णं सम्प्रति चानेकविस्तरविशेषम्।
तं दोषं यश्चेतयते स खल्वालोचनं चेतयिता ॥ ३९७ ॥

397. Whatever good (or) bad operation (*of* Karmas) of many kinds and degrees takes place in the present time, the soul which realises that (operation as a) defect is real confession.

Commentary.

Confession is also of two kinds, (1) practical and (2) real. Practical confession is to recite some passages for removal of the present defects, while the real confession is to realize the soul as free from any kind of fruition of good or bad Karmas operating in the present time and to be absorbed in pure essence of soul.

णिच्चं पच्चक्खाणं कुव्वदि णिच्चंपि जो पडिक्कमदि ।
णिच्चं आलोचेयदि सो हु चरित्तं हवदि चेदा ॥ ३९८ ॥

नित्यं प्रत्याख्यानं करोति नित्यमपि यस्तु प्रतिक्रामति ।
नित्यमालोचयति स खलु चरित्रं भवति चेतयिता ॥ ३९८ ॥

398. The soul which always does this renunciation and always repents, and always confesses is the (real right) conduct.

Commentary.

The practice of self-realisation and acquiring self-absorption is the real repentance, renunciation and confession, as has been said before.

णिंदिदसंथुदवयणाणि पोग्गला परिणमंति वहुगाणि ।
ताणि सुणिऊण रूसदि तूसदिय अहं पुणो भणिदो ॥३९९॥

निन्दितसंस्तुतवचनानि पुद्गलाः परिणमन्ति बहुकानि ।
तानि श्रुत्वा रुष्यति तुष्यति च पुनरहं भणितः ॥ ३९९ ॥

399. Material (vocal) molecules are modified into many kinds of words of praise or blame. Hearing them (one) is angry or pleased, thinking "I am described (by them.)"

पोग्गलदव्वं सदुत्तह परिणदं तस्स जदि गुणो अण्णो ।
तह्मा ण तुमं भणिदो किंचिवि किं रूससे अबुहो ॥ ४०० ॥

पुद्गलद्रव्यं शब्दत्वपरिणतं तस्य यदि गुणोऽन्यः ।
तस्मान्न त्वां भणितः किंचिदपि किं रुष्यस्यबुधः ॥ ४०० ॥

400. Material substance has been modified into words. If its attribute is different from the soul, then thou art not described at all. Why art thou angry ? O unenlightened.

असुहो सुहोव सद्दो ण तं भणदि सुणसु मंति सो चेव ।
णय एदि विणिग्गहिदुं सोदु विसयमागदं सद्दं ॥ ४०१ ॥
अशुभः शुभो वा शब्दः न त्वां भणति शृणु मामिति स एव ।
न चैति विनिर्ग्रहीतुं श्रोत्रविषयमागतं शब्दम् ॥ ४०१ ॥

401. Bad or good word does not tell thee " hear me." And also that word does not come to be sensed (by thee). The word is the subject matter of the ear.

असुहं सुहं च रूवं ण तं भणदि पेच्छ मंति सो चेव ।
णय एदि विणिग्गहिदुं चक्खुविसयमागदं रूवं ॥ ४०२ ॥
अशुभं शुभं वा रूपं न त्वां भणति पश्य मामिति स एव ।
न चैति विनिर्ग्रहीतुं चक्षुर्विषयमागतं रूपम् ॥ ४०२ ॥

402. Bad or good form does not tell thee "see me." That also does not come to be sensed (by thee). The form is the subject matter of the eye.

असुहो सुहोय गंधो ण तं भणादि जिग्घ मंति सो चेव ।
णय एदि विणिग्गहिदुं घाणविसयमागदं गंधं ॥ ४०३ ॥
अशुभः शुभो वा गन्धो न त्वां भणति जिघ्र मामिति स एव ।
न चैति विनिर्ग्रहीतुं घ्राणविषयमागतं गन्धम् ॥ ४०३ ॥

403. Bad or good smell does not tell thee " smell me." That also does not come to be sensed (by thee). Smell is the subject matter of the nose.

असुहो सुहोय रसो ण तं भणदि रसय मंति सो चेव ।
णय एदि विणिग्गहिदुं रसणविसयमागदं तु रसं ॥ ४०४ ॥
अशुभः शुभो वा रसो न त्वां भणति रसय मामिति स एव ।
न चैति विनिर्ग्रहीतुं रसनविषयमागतं तु रसम् ॥ ४०४ ॥

404. Bad or good taste does not tell thee "taste me." That also does not come to be sensed (by thee). Taste is the subject matter of tongue.

असुहो सुहोय फासो ण तं भणदि फासमंति सो चेव ।
णय एदि विणिग्गहिदुं कायविसयमागदं फासं ॥ ४०५ ॥
अशुभः शुभो वा स्पर्शो न त्वां भणति स्पृश मामिति स एव ।
न चैति विनिर्गृहीतुं कायविषयमागतं तु स्पर्शम् ॥ ४०५ ॥

405. Bad or good touch does not tell "touch me." That also does not come to be sensed by thee. Touch is the subject matter of the body.

असुहो सुहोव गुणो ण तं भणदि वुज्झ मंति सो चेव ।
णय एदि विणिग्गहिदुं बुद्धिविसयमागदं तु गुणं ॥ ४०६ ॥
अशुभः शुभो वा गुणो न त्वां भणति बुध्यस्व मामिति स एव ।
न चैति विनिर्गृहीतुं बुद्धिविषयमागतं तु गुणम् ॥ ४०६ ॥

406. Bad or good quality does not tell thee "know me." That also does not come to be known by thee. The quality is merely the subject matter of intellect.

असुहं सुहं च दव्वं ण तं भणदि वुज्झ मंति सो चेव ।
णय एदि विणिग्गहिदुं वुद्धिविसयमागदं दव्वं ॥ ४०७ ॥
अशुभं शुभं वा द्रव्यं न त्वां भणति बुध्यस्व मामिति स एव ।
न चैति विनिर्गृहीतुं बुद्धिविषयमागतं तु द्रव्यम् ॥ ४०७ ॥

407. Bad or good object does not tell thee "know me." That also does not come to be known by thee. Substance is (merely) the subject matter of the intellect.

एवं तु जाणि दव्वस्स उवसमेणेव गच्छदे मूढो ।
णिग्गहमणा परस्सय सयं च बुद्धिं सिवमपत्तो ॥ ४०८ ॥
एवं तु ज्ञातद्रव्यस्य उपशमेनैव गच्छति मूढः ।
विनिग्रहमनाः परस्य तु स्वयं च बुद्धिं शिवामप्राप्तः ॥ ४०८ ॥

408. Even thus knowing the objects, the ignorant (soul), not restraining the mind from non-self, and not realising in itself self-knowledge and happiness, does not attain equanimity.

Commentary.

Gathas 399 to 408 explain that an ignoraat person is pleased if the sense objects or other knowable matter is agreeable and is displeased if they are disagreeable. He does not give up attachment and therefore becomes unable to gain self-knowledge and happiness. These objects are mere knowables and the soul is their knower. Those objects do not tell or prompt any one to love or hate them A right-believing saint is not affected by the pleasing or painful nature of things or circumstances. Arrow of abuse do not irritate him, showers of praise do not please him. He has control over his passions. He remains equanimous and unaffected.

वेदंतो कम्मफलं अप्पाणं जो दु कुणदि कम्मफलं ।
सो तं पुणोवि बंधदि बीयं दुक्खस्स अट्ठविहं ॥ ४०९ ॥
वेदयमानः कर्मफलमात्मानं यस्तु करोति कर्मफलम् ।
स तत्पुनरपि बध्नाति बीजं दुःखस्याष्टविधम् ॥ ४०९ ॥

409. Feeling the fruition of Karmas, whoever makes that fruition of Karma its own, that one again binds that (Karma) of eight kinds, the source of misery.

वेदंतो कम्मफलं मयेकदं जो दु मुणदि कम्मफलं ।
सो तं पुणोवि बंधदि बीयं दुक्खस्स अट्ठविहं ॥ ४१० ॥
वेदयमानः कर्मफलं मया कृतं यस्तु जानाति कर्मफलम् ।
स तत्पुनरपि बध्नाति बीजं दुःखस्याष्टविधम् ॥ ४१० ॥

410. Feeling the fruition of Karmas, whoever thinks that the fruition of Karmas is caused by him, that one again binds that (Karma) of eight kinds, the source of misery.

वेदंतो कम्मफलं सुहिदो दुहिदो दु हवदि जो चेदा ।
सो तं पुणोवि बंधदि बीयं दुक्खस्स अट्ठविहं ॥ ४११ ॥

वेदयमानः कर्मफलं सुखितो दुःखितश्च भवति चेतयिता ।
स तत्पुनरपि बध्नाति बीजं दुःखस्याष्टविधम् ॥ ४११ ॥

411. Feeling the fruition of Karmas, whichever soul becomes happy or miserable, that soul again binds that (Karma) of eight kinds, the source of misery.

Commentary.

Realisation of self-knowledge is the main object of a right believer. He finds satisfaction in himself. He remains calm in the event of Karmic operation.

सत्थं णाणं ण हवदि जह्मा सत्थं ण याणदे किंचि ।
तह्मा अण्णं णाणं अण्णं सत्थं जिणा विंति ॥ ४१२ ॥

शास्त्रं ज्ञानं न भवति यस्माच्छास्त्रं न जानाति किंचित् ।
तस्मादन्यज्ज्ञानमन्यच्छास्त्रं जिना वदन्ति ॥ ४१२ ॥

412. The scripture is not knowledge, because the scripture does not know anything. Knowledge is one thing, the scripture another. The conquerors say so.

सद्दो णाणं ण हवदि जह्मा सद्दो ण याणदे किंचि ।
तह्मा अण्णं णाणं अण्णं सद्दं जिणा विंति ॥ ४१३ ॥

शब्दो ज्ञानं न भवति यस्माच्छब्दो न जानाति किञ्चित् ।
तस्मादन्यज्ज्ञानमन्यं शब्दं जिना वदन्ति ॥ ४१३ ॥

413. Word is not knowledge, because word does not know anything. Knowledge is one thing, word another. The conquerors say so.

रूवं णाणं ण हवदि जह्मा रूवं ण याणदे किंचि ।
तह्मा अण्णं णाणं अण्णं रूवं जिणा विंति ॥ ४१४ ॥

रूपं ज्ञानं न भवति यस्माद्रूपं न जानाति किञ्चित् ।
तस्मादन्यज्ज्ञानमन्यद्रूपं जिना वदन्ति ॥ ४१४ ॥

414. Form is not knowledge, as form does not know anything. Knowledge is one thing, form quite another. The conquerors say so.

वण्णो णाणं ण हवदि जह्मा वण्णो ण याणदे किंचि ।
तह्मा अण्णं णाणं अण्णं वण्णं जिणा विंति ॥ ४१५ ॥

वर्णो ज्ञानं न भवति यस्माद्वर्णो न जानाति किञ्चित् ।
तस्माद्न्यज्ज्ञानमन्यं वर्णं जिना वदन्ति ॥ ४१५ ॥

415. Colour is not knowledge, as colour does not know anything. Therefore knowledge is one thing, colour quite another. The conquerors say so.

गंधो णाणं ण हवदि जह्मा गंधो ण याणदे किंचि ।
तह्मा णाणं अण्णं अण्णं गंधं जिणा विंति ॥ ४१६ ॥

गंधो ज्ञानं न भवति यस्माद्गंधो न जानाति किंचित् ।
तस्माज्ज्ञानमन्यदन्यं गंधं जिना वदंति ॥ ४१६ ॥

416. Smell is not knowledge, as smell does not know anything. Therefore knowledge is one thing, smell is quite another. The conquerors say so.

ण रसो दु हवदि णाणं जह्मा दु रसो अचेदणो णिच्चं ।
तह्मा अण्णं णाणं रसं च अण्णं जिणा विंति ॥ ४१७ ॥

न रसस्तु भवति ज्ञानं यस्मात्तु रसो अचेतनो नित्यम् ।
तस्मादन्यज्ज्ञानं रसं चान्यं जिना वदन्ति ॥ ४१७ ॥

417. Nor taste is knowledge, as taste is indeed always unconscious. Therefore knowledge is one thing, and taste quite another. The conquerors say so.

फासो णाणं ण हवदि जह्मा फासो ण याणदे किंचि ।
तह्मा अण्णं णाणं अण्णं फासं जिणा विंति ॥ ४१८ ॥

स्पर्शो ज्ञानं न भवति यस्मात्स्पर्शो न जानाति किंचित् ।
तस्मादन्यज्ज्ञानमन्यं स्पर्शं जिना वदन्ति ॥ ४१८ ॥

418. Touch is not knowledge, as touch does not know anything. Therefore knowledge is one thing, touch quite another. The conquerors say so.

कम्मं णाणं ण हवदि जह्मा कम्मं ण याणदे किंचि ।
तह्मा अण्णं णाणं अण्णं कम्मं जिणा विंति ॥ ४१९ ॥
कर्म ज्ञानं न भवति यस्मात्कर्म न जानाति किंचित् ।
तस्मादन्यज्ज्ञानमन्यत्कर्म जिना वदन्ति ॥ ४१९ ॥

419. Karma is not knowledge, as Karma does not know anything. Therefore knowledge is one thing, Karma quite another. The conquerors say so.

धम्मच्छिओ ण णाणं जह्मा धम्मो ण याणदे किंचि ।
तह्मा अण्णं णाणं अण्णं धम्मं जिणा विंति ॥ ४२० ॥
धर्मास्तिकायो न ज्ञानं यस्माद्धर्मो न जानाति किंचित् ।
तस्मादन्यज्ज्ञानमन्यं धर्मं जिना वदन्ति ॥ ४२० ॥

420. The embodied substance, medium of motion is not knowledge, as medium of motion does not know anything. Therefore knowledge is one thing, the medium of motion quite another. The conquerors say so.

ण हवदि णाणमधम्मच्छिओ जं ण याणदे किंचि ।
तह्मा अण्णं णाणं अण्णमधम्मं जिणा विंति ॥ ४२१ ॥
न भवति ज्ञानमधर्मास्तिकायो यस्मान्न जानाति किंचित् ।
तस्मादन्यज्ज्ञानमन्यमधर्मं जिना वदन्ति ॥ ४२१ ॥

421. The embodied substance, medium of rest, which does not know anything is not knowledge. Therefore knowledge is one thing, the medium of rest quite another. The conquerors say so.

कालोवि णत्थि णाणं जह्मा कालो ण याणदे किंचि।
तह्मा ण होदि णाणं जह्मा कालो अचेदणो णिच्चं ॥४२२॥

कालोऽपि नास्ति ज्ञानं यस्मात्कालो न जानाति किंचित्।
तस्मान्न भवति ज्ञानं यस्मात्कालोऽचेतनो नित्यम् ॥ ४२२ ॥

422. Time substance also is not knowledge, as time does not know anything. Therefore it is not knowledge, because time is unconscious always.

आयासंपि य णाणं ण हवदि जह्मा ण याणदे किंचि।
तह्मा अण्णायासं अण्णं णाणं जिणा विंति ॥ ४२३ ॥

आकाशमपि ज्ञानं न भवति यस्मान्न जानाति किंचित्।
तस्मादन्याकाशमन्यज्ज्ञानं जिना वदन्ति ॥ ४२३ ॥

423. And space also is not knowledge, as it does not know any thing. Therefore space is one thing, knowledge quite another. The conquerors say so.

अज्झवसाणं णाणं ण हवदि जह्मा अचेदणं णिच्चं।
तह्मा अण्णं णाणं अज्झवसाणं तहा अण्णं ॥ ४२४ ॥

अध्यवसानं ज्ञानं न भवति यस्मादचेतनं नित्यम्।
तस्मादन्यज्ज्ञानमध्यवसानं तथान्यत् ॥ ४२४ ॥

424. Impure thought-activity is not knowledge as (it is) always unconscious. Therefore knowledge is one thing, impure thought-activity quite another.

Commentary.

Gathas 412 to 424 describe discrimination between pure knowledge of soul and the impure thought-activities due to Karmic effects.

जह्मा जाणदि णिच्चं तह्मा जीवो दु जाणगो णाणी।
णाणं च जाणयादो अव्वदिरित्तं मुणेयव्वं ॥ ४२५ ॥

यस्माज्जानाति नित्यं तस्माज्जीवस्तु ज्ञायको ज्ञानी ।
ज्ञानं च ज्ञायकाद्व्यतिरिक्तं ज्ञातव्यम् ॥ ४२५ ॥

425. As it always knows, so the soul is certainly the knower, the enlightened. And it should be known that knowledge is not separate from the knower.

णाणं सम्मादिट्ठि दु संजमं सुत्तमंगपुव्वगयं ।
धम्माधम्मं च तहा पव्वज्जं अज्झवंति बुहा ॥ ४२६ ॥

ज्ञानं सम्यग्दृष्टिस्तु संयमं सूत्रमंगपूर्वगतम् ।
धर्माधर्मं च तथा प्रव्रज्यामभ्युपयांति बुधाः ॥ ४२६ ॥

426. Knowledge itself is the right-believer, the self-restraint, the scriptures, consisting of Angas and Purvas, merit, demerit, and initiation to ascetism. The wise men know this.

Commentary.

Knowledge is the special attribute of soul-substance. Every attribute of a substance is always pervading the substance and is quite inseparable from it ; therefore knowledge and the knower are really one, having no separate existence. Knowledge of the soul becomes right belief.

अत्ता जस्स अमुत्तो णहु सो आहारओ हवदि एवं ।
आहारो खलु मुत्तो जह्मा सो पुग्गलमओ दु ॥ ४२७ ॥

आत्मा यस्यामूर्त्तो न खलु स आहारको भवत्येवम् ।
आहारः खलु मूर्त्तो यस्मात्स पुद्गलमयस्तु ॥ ४२७ ॥

427. Soul is immaterial. It can never be Áháraka (*i. e.* taker of material molecules). Áhára is certainly material, it is really matter itself.

Commentary.

Áhára is of 6 kinds :

Karmáhára. Taking in of Karmic molecules.

2. [illegible]rmáhára. Taking in of external physical molecules ; *i. e.*, for physical, fluid and Áháraka bodies.

3. Lepáhára. Taking in of food by superficial contact; as the earth particles taken in by trees.

4. Ujáhára. Taking in of nutrition in the form of warmth; as in incubation.

5. Manasáhára. Taking in of mental nourishment; as in celestial beings.

6. Kavaláhára. Taking in of food by morsels, as in human beings.

All these assimilations are material. They cannot really be assimilated by the immaterial soul.

णवि सक्कदि घित्तुं जे ण मुंचदे चेव जं परं दव्वं।
सो कोवि य तस्स गुणो पाउग्गिय विस्ससो वापि ॥४२८॥

नापि शक्यते गृहीतुं यन्न मुंचति चैव यत्परं द्रव्यम्।
स कोऽपि च तस्य गुणो प्रायोगिको वैस्रसो वापि ॥ ४२८ ॥

428. There is no such capacity, whatever, natural or acquired in the soul, that it can grasp or give up the other substance.

Commentary.

A right believer should meditate that his soul is nothing but the soul itself. Really it does not take any other substance unto itself, nor there is anything in the soul to be given up. Its real nature is to remain in its own real essence. Really there is no natural or acquired quality in the soul to assimilate other substance. It is only from the practical point of view that the soul is said to take in matter and shed it off. A pure soul has no vibrations and no passions. It is ever steadfast in its spatial units and peaceful.

तह्मा दु जो विसुद्धो चेदा सो णेव गिह्णदे किंचि।
णेव विमुंचदि किंचिवि जीवाजीवाणदव्वाणं ॥ ४२९ ॥

तस्मात्तु यो विशुद्धश्चेतयिता स नैव गृह्णाति किंचित्।
नैव विमुंचति किंचिदपि जीवाजीवयोर्द्रव्ययोः ॥ ४२९

429. Therefore, the pure conscious soul neither grasps anything nor gives up anything of the soul and th... substances.

Commentary.

The soul in its purity does not take in any other soul and non-soul substance, and there is no question of the riddance of anything. Every soul is always a separate identity. It never loses its individuality. It remains always the same enjoying all its inseparable attributes. "I am a pure soul with no connection whatsoever with another"—this constant meditation leads the meditator to the condition of Samayasára, "the essence of soul."

पाखंडियलिंगाणि य गिहलिंगाणिय बहुप्पयाराणी ।
घित्तुं वदंति मूढा लिंगमिणं मोक्खमग्गोत्ति ॥ ४३० ॥

पाखंडिलिंगानि च गृहलिंगानि च बहुप्रकाराणि ।
गृहीत्वा वदंति मूढा लिंगमिदं मोक्षमार्ग इति ॥ ४३० ॥

430. The ignorant persons say that the adoption of the external marks of ascetics, or of householders of many kinds, is the only way to Liberation.

Commentary.

External practical conduct of laymen and saints, with their different forms, is merely an auxiliary cause for acquiring real trinity of internal conduct. Those who are ignorant of the real path of liberation which is only self-absorption, are satisfied with the perverse knowledge that mere external conduct will lead them to liberation.

णय होदि मोक्खमग्गो लिंगं जं देहणिम्ममा अरिहा ।
लिंगं मुइत्तु दंसणणाणचरित्ताणि सेवंति ॥ ४३१ ॥

न तु भवति मोक्षमार्गो लिंगं यद्देहनिर्ममका अर्हंतः ।
लिंगं मुक्त्वा दर्शनज्ञानचरित्राणि सेवन्ते ॥ ४३१ ॥

431. The mark merely is never the way to Liberation, because the Arhats (adorables) who have given up attachment to the body, and ignored the mark, have realized right belief and knowledge and conduct.

Commentary.

The mere outward nudity of body is not the path of Liberation. Self absorption is the real path of Liberation. Even severe

ascetism and suffering cannot advance a saint an inch on the path of Liberation, if he has not understood and realized his ownself the essence of Samayasára.

णवि एस मोक्खमग्गो पाखंडी गिहमयाणि लिंगाणि ।
दंसणणाणचरित्ताणि मोक्खमग्गं जिणा विंति ॥ ४३२ ॥

नाप्येष मोक्षमार्गः पाखंडिगृहमयानि लिंगानि ।
दर्शनज्ञानचरित्राणि मोक्षमार्गं जिना वदन्ति ॥ ४३२ ॥

432. The marks of the householder and of the ascetic are never the path to Liberation; right belief, knowledge and conduct (combined) are the path to Liberation. The conquerors say so.

जह्मा जहित्तु लिंगे सागारणगारि एहि वा गहिदे ।
दंसणणाणचरित्ते अप्पाणं जुंज मोक्खपहे ॥ ४३३ ॥
तस्मात्तु हित्वा लिंगानि सागारैरनगारिकैर्वा गृहीतानि ।
दर्शनज्ञानचरित्रे आत्मानं युंक्ष्व मोक्षपथे ॥ ४३३ ॥

433. Therefore giving up the external marks adopted by the householders or ascetics absorbs the soul in right belief, knowledge and conduct which is the path of Liberation.

मुक्खपहे अप्पाणं ठवेहि वेदयहि झायहि तं चेव ।
तत्थेव विहर णिच्चं माविहरसु अण्णदव्वेसु ॥ ४३४ ॥

मोक्षपथे आत्मानं स्थापय वेदय ध्यायहि तं चैव ।
तत्रैव विहर नित्यं मा विहार्षीरन्यद्रव्येषु ॥ ४३४ ॥

434. Fix the soul in the path of Liberation. Realize and also concentrate upon it. And therein always roam about. Do not roam about in other substances.

Commentary.

We should be non-attentive to all the other substances except our own souls. Each step in self-meditation is an advance on the path of Liberation.

पाखंडियलिंगेसु व गिहलिंगेसु व बहुप्पयारेसु ।
कुव्वंति जे ममत्तिं तेहिं ण णादं समयसारं ॥ ४३५ ॥

पाखंडिलिंगेषु वा गृहिलिंगेषु वा बहुप्रकारेषु ।
कुर्वंति ये ममतां तैर्न ज्ञातः समयसारः ॥ ४३५ ॥

435. Samayasára is not known by those who have attachment for the various kinds of marks of ascetics or of householders.

Commentary.

Any attachment to outwards conduct leads away from the path of Liberation.

ववहारिओ पुण णओ दोण्णिवि लिंगाणि भणदि मोक्खपहे ।
णिच्छयणओ दु णिच्छदि मोक्खपहे सव्वलिंगाणि ॥ ४३६ ॥

व्यवहारिकः पुनर्नयो द्वे अपि लिंगे भणति मोक्षपथे ।
निश्चयनयस्तु नेच्छति मोक्षपथे सर्वलिंगानि ॥ ४३६ ॥

436. Though the practical standpoint describes the external marks as the path to Liberation, yet the real standpoint does not accept any kind of mark as the path to Liberation.

Commentary.

The rules of practical conduct are for guidance on the Path. Adoption of Sainthood is necessary in order to be free from thoughts about household matters, and to concentrate attention upon self-advancement. If he has any desire for being respected and worshipped, he is away from the path of Liberation. He must realize his ownself and be absorbed in his soulness.

जो समयपाहुडमिणं पठिदूणय अच्छतच्चदो णादुं ।
अच्छे ठाहिदि चेदा सो पावदि उत्तमं सुक्खं ॥ ४३७ ॥

यः समयप्राभृतमिदं पठित्वा चार्थतत्त्वतो ज्ञात्वा ।
अर्थे स्थास्यति चेतयिता स प्राप्नोत्युत्तमं सौख्यम् ॥ ४३७ ॥

437. That conscious one will attain the highest bliss, who having read this Samayasara Prabhritam and under-

stood its meaning and spirit, will be fixed in (the pure real) Substance.

Commentary.

Shri Kunda-Kunda Áchárya, the high ascetic, and the great soul of the 1st century B. C. in concluding his wonderful and soul-inspiring book of Samayasára advises the readers to read it carefully, and to understand the true meaning and purport of the description of the essence of soul; and then realize their own pure soul. They must be steadfastly bent upon self-advancement, and for this purpose, if they are able to adopt the external conduct of a saint, they must truly follow it. The practice of self-absorption will lead to perfection and Liberation. It is the Samayasára which takes one to Samayasára.

Talking about Samayasára, writing about Samayasára, thinking of Samayasára, realization of Samayasára, absorption in Samayasára will lead to becoming Samayasára.

SACRED BOOKS OF THE JAINAS.

				Rs	A.
1. Vol.	I. Dravya Samgraha.	By S. C. Ghoshal	...	5	8
2. ,,	II. Tattvártha Sutra	,, J. L. Jaini	...	4	8
3. ,,	III. Panchástikáya	,, A. Chakravarti		4	8
4. ,,	IV. Purushártha Siddhyupáya	,, Ajit Prasada ... (In Preparation.)		4	8
5. ,,	V. *Gommatsára Jiva Kánda*	,, *J. L. Jaini*	...	5	8
6. ,,	VI. Do. Karma Kánda Pt. I	,, ,,	...	4	8
7. ,,	VII. Atmánushásana	,, ,,	...	2	8
8. ,,	VIII. Samayasára	,, ,,	...	3	0

OTHER BOOKS.

			Rs	A.
9. Outlines of Jainism	By Mr. J. L. Jaini	...	3	4
10. Jaina Law	... ...	...	1	4
11. Jaina Gem Dictionary	... ...	...	1	0
12. The Jainas of India and Goar's Hindu Code ...		...	0	4
13. Atma Sidhi	... ...	...	0	12
14. A Review of the Heart of Jainism	...	...	0	4
15. The Bright Ones in Jainism	... ...	...	0	8